

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVIII.

Jackson, Miss., January 2, 1936

NEW SERIES
VOLUME XXXVIII. No. 1

Who's Who and What's What

Dodd College has as students a young Japanese girl from Hawaii and a Chinese girl from Shanghai.

Dr. P. H. Anderson, a missionary for 25 years in China, is supplying the pulpit of Napoleon Avenue, New Orleans.

Judson College sends New Year's greetings to its friends by means of a calendar, beautifully ornamented with a likeness of one of the buildings. Now if it had the picture of President Cleveland, it would be complete.

Pastor L. S. COLE, we hear, has resigned the care of the church at Marks and accepted work in Texas. He has done excellent work in Mississippi and we regret to lose him. He was for a while pastor in Texas after finishing his work at the Southwestern Seminary.

Since the revival meeting at Fulton, Pastor A. M. Overton has welcomed eight more members into the church. The work is prospering by the blessing of God. You will see in another part of the paper a notice of two books recently written by brother Overton, which you will want.

The editor and his wife were happy during the Christmas holidays in having with them most of their children and grandchildren. They came from Colorado, Florida, Tennessee and Mississippi. We lacked four of having the complete circle of twenty. And now back to our tasks with gratitude for the loving favor of our Heavenly Father.

Dr. C. H. Brough passed away in Washington City last week, where he was serving as U. S. Commissioner in a boundary dispute. He was formerly governor of Arkansas and one of the state's greatest citizens. Our people in Mississippi knew him and honored him. He was born at Clinton, nephew of Dr. and Mrs. Hillman, graduated from Mississippi College and taught there and in the University of Arkansas many years.

In renewing her subscription to the Record Mrs. Rye of Hamilton says the Record came to her father's home from the day it started. She has been a subscriber for nearly 50 years. She says every family should take it and encourage the children to read it, particularly the Children's Circle of which she is proud. Mrs. Rye's people were among the founders of Baptist work in Monroe County, coming from Lauren County, S. C.

We are in receipt of a booklet gotten out by the First Church in New Orleans in honor of their pastor, Dr. Jno. A. Huff, who has served ten fruitful years. It contains a good likeness of the pastor, the order of services from Sunday through Wednesday and a chronicle of the important events of the past ten years. Dr. Huff has given a fine example of a virile, aggressive ministry and the church is today a fine testimonial to his efficient service. On Monday night there was a sermon by Dr. R. G. Lee of Memphis, on Tuesday night one by Dr. J. A. Hendricks of Birmingham, and on Wednesday one by Dr. J. R. Sampey of Louisville. Congratulations and best wishes.

Riverside Church was organized in New Orleans Nov. 29, with B. P. Martin, a student in the Baptist Bible Institute, pastor.

On account of temporary illness of Pastor B. H. Lovelace, the Clinton pulpit was supplied Sunday by Dr. M. O. Patterson and Rev. A. L. Goodrich.

The revival meeting at Hazlehurst begins Sunday the twelfth, Pastor G. P. White preaching, and Mark Osborn of South Carolina leading the singing. There are said to be 100 Baptists in the community holding membership elsewhere.

From records kept at Tuskegee we learn that there were 20 persons lynched in the United States in 1935, five more than in the previous year. Officers prevented 53 lynchings. Of the 20 lynched two were white and 18 Negroes. They are reported from California 1, Florida 2, Georgia 2, Louisiana 4, Mississippi 7, North Carolina 1, Tennessee 1, Texas 2.

Superintendent Louis J. Bristow writes: "The Southern Baptist Hospital will observe 'Founder's Day' on January 14th. The speaker will be Dr. P. I. Lipsey, editor of the Baptist Record of Mississippi; who served several years as a valued and helpful member of the Hospital Commission in its early days. The Commission expects to honor Dr. F. S. Groner as the Founder, whose services date back several years before the Convention organized the Hospital Commission and instructed it to build a hospital in New Orleans."

Things are looking cheerful around the Leland church as the New Year begins. The budget for 1936 is an increase of \$1,200 over 1935. The church increased the pastor's salary by \$600.00. For the support of Mrs. J. A. Herring, missionary to China, \$800 have been pledged; \$500 sent for the Investment Campaign; \$309.20 to the Orphanage at Thanksgiving. There are 66 members of the Hundred Thousand Club. The budget for 1936 is \$10,000. Pastor Westmoreland says he is enjoying the fine fellowship of Mississippi Baptists and the pleasure of serving a responsive people. He adds, "The fact that our people read the Record has helped to make possible the work that has been done." There's always good fellowship where there's hard work.

B. W. Walker of Hollandale recently closed an eleven-day meeting for Rev. B. B. Hall at Rolling Fork. There were 20 for baptism, 3 by statement and 3 by letter. This concludes the fourth year at Rolling Fork for Pastor Hall. The resident membership has increased 400 per cent and the pastor's salary and contributions to benevolence are more than four times as great. Last year there was a 50 to 75 per cent increase in all gifts of the church. Notes on the church debt are being met promptly. They claim the largest B. T. U. in the history of the church. Brother Hall speaks in exceptionally high terms of brother Walker as an evangelist, commending his work most highly.

If your Record comes in a Yellow Wrapper this week, it means that you have only one more issue before your subscription expires. In order not to miss a copy send your renewal in now. Don't wait, you might forget.

The seller of books is an agent for brains.—Ex. Florida Baptists hold their Convention Jan. 14-16.

Pastor McGowan is organizing training classes for the officials in Davis Memorial Church, Jackson, and is preparing for a great year's work. The budget will be oversubscribed.

Dr. and Mrs. Geo. W. Truett left London the last of November on the steamship Kaiser-i-Hind in company with Lloyd George and Dr. J. H. Rushbrooke for the missionary trip to the Orient.

The Executive Board of Texas Baptists elected Rev. Chas. T. Alexander as educational missionary to the Negroes of Texas. He will cooperate with Rev. Noble Y. Beall of the Home Board and with the Negro leaders. That's a fine move.

W. O. Vaught who went from Mississippi by way of the Louisville Seminary to be Baptist Student Secretary in Missouri is making a good record in his work among the young people of that state.

The President of Mexico says that in Mexico the Roman clergy has been the instigator of most of the bloody internal warfares and is still guilty of treachery to the Fatherland seeking and assisting foreign invasions.

Pastor Paul B. Cooper (son of R. A. and twin brother of Silas) preached in his own meeting, the second time in 18 months at Jackson Heights Church, Tampa, Fla. There were 14 additions. The pastor recently was given a 15% raise in salary.

The Executive Committee of the Convention Board met in Jackson Wednesday to finish the work left over from the recent Board meeting, and to adopt a debt paying policy for the state work. Important announcement may be expected next week.

Rev. J. H. Street, now pastor of Highland Church, Meridian, has been called to the pastorate of Immanuel Church, Hattiesburg, and will probably accept, to begin service with them Feb. 1st. This is the church at which most of the faculty and students of Mississippi Woman's College worship, and they know how to pick a good preacher and pastor.

PASTORAL CHANGES: E. B. Benson becomes pastor at Hawley, Texas; Ray Shahan goes from Moran to Rule, Texas; L. E. Kent to Cotton Center, Texas; Forest Huffman resigns at Fluvanna, Texas; W. B. Billingsly goes from Houston to Belleville, Texas; R. H. Cagle goes from Leonard to Diamond Hill, Ft. Worth; W. O. Shank resigns First Church Kansas City, Mo., after 8 good years to do supply work and evangelistic work.

Speaking of the New Year, you might be interested to look up in your Bibles, the things that are said to be new as a result of the coming of the Messiah and the preaching of the Gospel. Just at a glance look these up. "Newness of life"; "Behold I make all things new"; "If any man is in Christ there is a new creation" (new universe); "We look for a new heaven and a new earth wherein dwelleth righteousness"; "And I saw a new heaven and a new earth"; "I saw the holy city, new Jerusalem coming down out of heaven"; "Ye have put off the old man and have put on the new man"; "I will make a new covenant with you"; "That he might create in himself of the two one new man." You may finish it up.

During the myself frequent our college in your study that I was or anything by Bible teacher I found seemed to the human God. I refer Board, but our Baptist helps seem attention ch Bible verse mentioned was rarely built around example, the attention up yet as we God looms story. It is and things is presented tempted to I found mer when months—begin (except one be human I said to m tion of t be concentra the Bible r “Ah, but through the But I fou chiefly to be the human actors them of the stag their charac ences to Go ignored. The more day expositi find this cu pressed upon above all th ing our Sun neglect God which we ar have found tion has an are held in My next o may so styl intensity, n publications school world tional and a suggested to books of Sur issued by v tions for 19 as interdeno could not h his palace t crowding in interest in t occasional gl In the abo phasis is pu judged that different der were not pu their lead. Another fa that the “D Lesson Help listed under

Sparks and Splinters

The church at Halls, Tenn., H. L. Carter pastor, will enlarge their building.

West Texas Baptist Sanatorium of Abilene receives \$110,000, the gift of Mr. and Mrs. T. G. Herrick.

For the thirty-fourth year Rev. Fleetwood Ball has been called as pastor of First Church, Lexington, Tenn.

Miss Helen Harris, daughter of the missionaries, becomes educational director in the church at Madisonville, Ky.

There have been 327 additions to the church at Greenville since Wm. McMurry became pastor there nineteen months ago.

The church at Wesson has called Rev. Carey Cox of Brooksville and is hopeful of his acceptance. He has made good elsewhere and will do the same again.

Miss Elizabeth Boyce, daughter of Dr. Jas. P. Boyce, first president of the Southern Seminary passed away at Washington City recently, leaving two sisters.

Dr. M. D. Jeffreys, pastor Baptist Hospital in Memphis, and Dr. R. T. Bryan, missionary in China, have just passed the eightieth birthday and are rendering good service.

At a Baptist Convention recently one speaker who had twenty minutes took ten minutes to get to his subject. Another brother spoke twenty minutes and never got to his subject at all.—Ex.

The United Church of Canada, made a few years ago by combining Methodists, Congregationalists and some of the Presbyterians has recently declined in its support of missions at home and abroad. In union there is not always strength.

Those who urged repeal of the Eighteenth Amendment told us it would reduce taxes. Twenty-five per cent of every dollar you spend goes for taxes of one kind or another. Taxes have been going up ever since the prohibition amendment was repealed and are due to go higher. Righteousness exalteth a nation, but the liquor business exalts the tax rate.

Dr. Marshall L. Mott recently had Mr. and Mrs. Stanley Armstrong of Memphis with him in the First Church of Spartanburg, S. C., emphasizing Christianity for the young people. He says all that he had hoped for was accomplished. Dr. Mott believes this is one of the greatest needs and opportunities in our churches, and that Mr. and Mrs. Armstrong do excellent work in this field. Mr. Armstrong was for several years assistant to Dr. R. G. Lee in Memphis and may be addressed in care of Bellevue Baptist Church.

The publicity department of John D. Rockefeller, Jr., has from time to time sent out the following announcements: That he had discontinued all gifts to the Anti-Saloon League; that he had given \$500,000 to the building fund of an Episcopal church; that he had decided to vote to repeal the Eighteenth Amendment; that he was practically discontinuing his gifts to the Northern Baptist Convention; that he had decided to help finance a new organization, whose aim is to persuade people to drink liquor “like gentlemen.” What next?—Ex.

The work at Hermanville is taking on new interest. We had one of the best crowds of the year Sunday. We have had a hard fight this year, but we are all encouraged. The church has voted to stay half-time for another year. We organized a B. Y. P. U. last Sunday. I feel that we are on the upward road. The good people gave the pastor a shower the third Sunday in November. There are some mighty good faithful Christians at Hermanville. The pastor has enjoyed the work and fellowship with the church there. I pray that the Lord may give us faith and willingness to go forward in the Lord's work.—Carl E. Talbert, Pastor.

Some family trees are said to be very prolific of nuts.

Baptism is not essential to salvation, but salvation is essential to baptism.

Oklahoma Baptists propose to raise \$85,000 in 1936 for the Cooperative Program. They will pay some debts besides.

Southern Methodist University of Dallas will have a \$400,000 library building, gift of Mr. and Mrs. W. W. Fondren of Houston.

The editor and all who help to make the Baptist Record are grateful for many tokens of remembrance at Christmas time.

A member of the church at Amory says there seems to be a new spirit among their people, and that they are really working. The congregations are at high tide.

Dr. W. F. Yarborough on account of ill health offered his resignation as pastor at Jasper, Ala., but the church gave him an indefinite leave of absence. Dr. L. E. Barton will supply the pulpit.

It has been announced that Rev. Henry T. Brookshire of Elberton, Ga., has been called to the pastorate of First Church, Gulfport. If he decides to come to Mississippi he will find a hospitable welcome and plenty to do.

Dr. J. R. Sampey was elected vice-president of the National Anti-Saloon League at its recent annual meeting in St. Louis. Bishop Ainsworth was elected president, Dr. F. Scott McBride, general superintendent, Bishop Fout, chairman of the Executive Committee.

I started my eighth year here Sunday. In most ways the work in going better than at any time. Budget pledges two or three hundred dollars ahead of last year. More to come. So far collections for 1935 are about \$300 over budget.—R. A. Morris, Holly Springs.

A training course will be held at Calvary Church, Jackson, Jan. 20-24, for Sunday school officers, teachers, and young people and adult pupils, Monday through Friday. Among the teachers are Harold E. Ingraham of Nashville, Jas. H. Ivey of Troy, Ala., W. L. Day of Jackson, Mrs. L. R. Williams of Jackson. It will be for all workers in Jackson and for those in the country who can attend.

Arkansas Baptists are coming to the help of Ouachita College to have it reinstated as a member of the North Central Association as a standard college. Financial difficulties lost them this place a few years ago. The plan of the trustees is to add \$32,000 annually to the support fund, by securing subscriptions from 800 people of \$40.00 each. A good start has been made. The college student enrollment is 520, the largest in its 50 years history, having been doubled in the past 3 years.

Dr. Howard A. Kelly, the noted Christian scientist and brilliant surgeon, has said: “A definite Christian faith is the one really important thing in life. I mean that literally. It is vastly more important than any profession, than any scientific research, or than any other or all the activities of a man's life, and that from a strictly practical, common-sense point of view. The intimate experiences of life have shown me that the Bible is a living word, just as definitely God's word to me, personally. As such, the Bible is its own defense.”—Ex.

Ex-Gov. Garland Pollard of Washington, D. C., gives in the Religious Herald an account of the fate of a temperance resolution in the Southern Baptist Convention in 1888. Dr. Boyce, the president, ruled it out of order and was sustained by a vote of 130 to 100. Later Dr. John Pollard introduced a resolution against the liquor business in Africa because it hindered mission work. This too was ruled out of order, and after lengthy discussion by Lt.-Gov. Massey, Dr. Pollard, Dr. Hawthorne, Dr. Eaton, Dr. Landrum and others, the president was again sustained and the motion declared out of order by a vote of 115 to 110. The vote was probably largely influenced by personal regard for the president. But we have traveled a long way since then.

It is said that 2,100 more people were baptized in Alabama in 1934 than in 1933.

Anybody wishing to buy a mimeograph machine at a much reduced cost would do well to write Rev. C. F. Hinds, Tunica, Miss. Act promptly.

With this month Rev. Bryan Simmons begins his work as evangelist for the State Board. He has been greatly blessed of God in this work. Keep him busy. Address at Baptist Headquarters, Jackson, Miss.

The Church at Brandon has called Rev. B. L. McKee to its pastorate. He has been pastor of the churches at Cleveland, Noxapater and Gloster in past years and is now better prepared than ever for good service.

Pastor C. F. Hinds has been five and a half years in Tunica, and says the church will soon be free of debt. There have been 100 additions. Their budget is a little over \$5,000. Twelve subscriptions to the Record were recently sent in.

We used to hear the pious cry of the whiskey advocates that poison bootleg liquor was killing people hand over fist. Official records show that the number of deaths from alcoholism and the number made insane from drinking has greatly increased since the repeal of the Eighteenth Amendment.

First Church, Greenville, S. C., some time ago passed resolutions expression disapproval of any member who engages in the liquor business. One member who persisted in selling liquor, after being labored with, requested that his name be dropped from the membership list, and it was done. Is the dropping of a name a new euphemistic phrase equivalent to dismissal?

Next week we will have a special “Hundred Thousand Club” issue of the Record. More than 2,000 of our people in Mississippi are members of this club, and 3,000 more are needed. Let's have 5,000 Baptists in Mississippi who are giving one dollar a month extra to cancel south-wide debts and one dollar a month extra to cancel state debts.

There are other ways of killing a dog than by choking him to death on butter. And there are other ways of killing people beside bullets. You can do it by ballots. A man who votes for liquor to be sold when liquor is causing the death of hundreds of people every year, is doing his part of the killing. Deaths from alcoholism increased in Virginia forty per cent in one year when the state went into the liquor business. Who killed these people? The man who shuts his eyes to this and says it is not his business if people kill themselves drinking, and goes ahead and votes for liquor sales or liquor advocates, is a murderer. And no murderer can enter the kingdom of heaven, whatever church he belongs to.

Dr. W. W. Hamilton of the Baptist Bible Institute says their enrollment is larger than last year. In December they had one of the greatest Missionary Days in the history of the Institute. Present were the Bagbys who are on their way back to Brazil, brother David and family on their way out to Argentina; also Mrs. Ray of Japan, Misses Hunt and Moore of Brazil. There was a chorus of ten or twelve Portuguese singers. President Hamilton: “The denominational papers have certainly been great friends of this training and missionary institution here in this needy and responsive mission field.”

PASTORAL CHANGES: C. Garcia becomes pastor of the Mexican Baptist Church in Dallas; Ralph Walker goes from Cleveland, Ohio, to Temple Church, Los Angeles; W. D. Thompson goes from Bartlesville to Tonkawa, Okla.; R. A. Kimbrough resigns at Luxora, Ark., and will make his home in Jackson, Tenn.; J. H. Sharp of Nashville, Tenn., gives up the pastorate to become field man for Tennessee College at Murfreesboro; H. W. Ellis resigns at Humboldt, Tenn., after three years service in which 168 were added to the church; J. T. Gillespie goes from Fayetteville, Ark., to Arcadia, S. C.; R. E. Owen has begun work as pastor Second Church, Lagrange, Ga.; Pastor W. E. Fuller of Opp, Ala., was killed suddenly in an auto accident.

WATCHING GOD IN BIBLE STUDY

A Bewildering Discovery

Eldridge B. Hatcher

During the latter part of last session, I found myself frequently saying to my Bible classes in our college here at Blue Mountain "Watch God in your study of the Bible." But I did not think that I was suggesting anything revolutionary, or anything different from what was being done by Bible teachers generally. But during the summer I found that the Sunday school lesson helps seemed to be putting their major emphasis on the human element in the Bible rather than on God. I refer not only to the lesson helps of our Board, but also to those published in most of our Baptist papers. The writers of these lesson helps seemed, in their expositions, to be calling attention chiefly, not to God, as presented in the Bible verses, but to man. Of course, God was mentioned in these lesson treatments, but He was rarely put at the center with the lesson built around Him. In the July 7th lesson, for example, the lesson helps seemed to center the attention upon Moses rather than upon God. And yet as we read the Bible verses of that lesson God looms before us as the chief actor in the story. It is easier to talk about human persons and things than it is to talk about God as He is presented in the Scriptures, and some may be tempted to take the line of least resistance.

I found myself still more puzzled last summer when I discovered that for the next six months—beginning with July—all the subjects (except one) of the Sunday school lessons would be human characters of the Bible. "Can it be," I said to myself, "that for half a year the attention of the entire Sunday school world is to be concentrated chiefly upon men and women in the Bible rather than chiefly upon God?"

"Ah, but we would be studying about God through these human characters," you say.

But I found that the lesson helps seemed chiefly to be seeking not to show us God through the human characters, but to show us the characters themselves. They put them at the center of the stage—in nearly every case—presenting their characteristics and history. Direct references to God in the Bible verses were often ignored.

The more extensively I looked into the present day expositions the more widely did I seem to find this custom prevailing. The thought which pressed upon me was "With the world needing above all things to know God, are we not teaching our Sunday school teachers and scholars to neglect God in the large and major emphasis which we are placing upon human persons?" I have found myself wondering if our denomination has any conception of how powerfully we are held in this humanistic current.

My next discovery was that this trend—if we may so style it—prevails with apparently equal intensity, not only in our Northern Baptist publications but also throughout the Sunday school world. It seemed to be an interdenominational and an international affair. This fact was suggested to me as I examined several of the books of Sunday School Lesson Helps which are issued by various publishers for all denominations for 1935. They are international, as well as interdenominational. As I examined them I could not help thinking of a king standing in his palace to greet the public and the public crowding in and admiring the many objects of interest in the various rooms and casting only occasional glances at the king as they passed by.

In the above mentioned books the major emphasis is put upon the human element and I judged that they would not circulate among the different denominations if these denominations were not purchasing these books and following their lead.

Another fact added to my dismay and that was that the "Daily Bible Readings" in the S. S. Lesson Helps—notice the word "Daily"—were listed under subjects which emphasized chiefly

(Continued on page 14)

REPORT OF MID-WINTER MEETING OF EXECUTIVE COMMITTEE SOUTHERN BAPTIST CONVENTION

By Walter M. Gilmore, Nashville, Tennessee

The next session of the Southern Baptist Convention will meet in St. Louis, Missouri, Thursday, 9:30 A. M., May 14, 1936, instead of Wednesday, May 13, as previously planned, according to the action of the Executive Committee of the Southern Baptist Convention at its mid-winter session in Nashville, December 11.

This action was taken at the suggestion of the Committee on Order of Business, of which Dr. R. Kelly White, Nashville, is chairman. His committee met here November 19 and formulated the program of the next session of the Convention on the basis of beginning Thursday morning instead of Wednesday afternoon in order to hold the messengers over through Sunday and the joint session of the Northern and Southern Conventions Monday afternoon through Tuesday evening, when Kagawa and Dr. Truett will speak. Foreign Missions will come Saturday night; former President M. E. Dodd will address a mass meeting Sunday afternoon in the auditorium and a great missionary rally will be staged there Sunday night. The report of the Sunday School Board and other vital matters will come at the Monday morning session.

The Committee will recommend to the next Convention that the Sunday School Board bear one-half the expenses of the Convention, such as printing and distributing the minutes, and the other half to be provided by the agencies sharing in the Cooperative Program, on the basis of their percentages; these several proportions of cost to be charged against remittances to the participating causes and agencies as funds are received and until the bills be paid. It will be recommended also that the list of preachers be omitted from the Convention Annual, since this list is carried in the Year Book and since it will save about \$1,500.00.

The Committee, at the request of the last Convention, has perfected arrangements whereby the operating expenses of the Baptist Brotherhood of the South can be taken care of till the first of next June. This includes the salary of an Associate Secretary if one can be secured. At the next session of the Convention a plan will be proposed for taking care of the work of the Brotherhood on a permanent basis.

Appeal for Hundred Thousand Club

The Committee unanimously adopted the following statement in regard to the Hundred Thousand Club.

"Encouraged by the success of the Baptist Hundred Thousand Club Movement in having raised approximately \$400,000 to date, we would express again our grateful acknowledgment of the splendid leadership of brother Tripp and his associates, committing ourselves wholeheartedly to the January-February effort throughout the Convention at which time Southern Baptists have a glorious opportunity to lift from our beloved agencies the burdensome debts which we recognize as solemn and sacred obligations, the payment of which we are now well able to achieve through the Baptist Hundred Thousand Club Movement. We earnestly appeal to every pastor and lay leader in our fellowship to join hands and heart in this vital effort, for Christ's sake."

The following special committee was appointed to make recommendations to the Committee at its next session with reference to the future of the Hundred Thousand Club Movement: Louie D. Newton, Atlanta, John R. Sampey, Louisville, Hight C. Moore, Nashville, J. W. Storer, Tulsa, and Austin Crouch, Nashville.

Allocation of Percentages for 1937

The Committee will recommend to the next Convention the following percentages of distribution of undesignated funds for Southwestern causes for 1937, which is precisely the same that has obtained for several years:

| | Per Cent |
|--|----------|
| Foreign Mission Board | 50 |
| Home Mission Board | 23 1/3 |
| Relief and Annuity Board | 7 |
| Education Board | 3 1/3 |
| Sou. Bap. Theological Seminary..... | 4 1/5 |
| Southwestern Bap. Theological Sem..... | 4 1/5 |
| Baptist Bible Institute | 3 9/10 |
| W.M.U. Training School | 0 8/15 |
| Am. Bap. Theological Seminary..... | 1 |
| New Orleans Baptist Hospital | 2 1/2 |
| Total..... | 100 |

However, the allocation of funds accruing from the Hundred Thousand Club to be applied on the debts of the various agencies and institutions was changed. President Sampey graciously yielded two per cent of the 18 per cent formerly given to the Southern Seminary to the Home and Foreign Boards, one per cent each. The percentages of the Foreign and Home Boards, which have been 30 and 20 respectively, were equalized and made 26% each. The Education Board will get 5%; Southern Theological Seminary 16%; Southwestern Seminary, 14%; Baptist Bible Institute, 10%; American Baptist Theological Seminary (Negro) .2%; Baptist Hospital (New Orleans), .23%; National Baptist Memorial Church (Washington, D. C.) .5%. These percentages go into effect January 1, 1936.

The Committee expressed its approval of the movement of the alumni of the Southwestern Seminary to secure 300 churches or individuals who would contribute \$10.00 a month to a fund to pay back salaries of teachers and interest on borrowed money.

This session of the Committee, which passed upon a multitude of routine matters committed to it by the Convention, was appraised by the "old timers" as one of the most constructive meetings ever held by this body. At the conclusion of the meeting President Sampey sounded a most optimistic note based on his many contacts with the brotherhood during the past few months. Things are looking up and the brethren are pulling together, he says.

There are said to be 23 white Baptist churches in South Carolina over 100 years old.

The Mississippi Baptist Sunday School Convention will meet in Philadelphia, March 17-19, 1936. Great program being planned. Be sure to hold that date.

Quoted from the historian James Anthony Froude: "One lesson, and only one, history may be said to repeat with distinctness: that the world is built somehow on moral foundations; that in the long run, it is well with the good; in the long run it is ill with the wicked."

Of the students at Mercer University in Georgia the Baptists number 58.5 per cent, Methodists 22.1, Presbyterians 8.3, Episcopal 3.3, Catholics 1.5, Greek Orthodox .7, Jewish 1.5, Christian .9, Christian Scientists .2, Nazarenes .4, Lutherans .2, no religious preference 2.4.

The College Park Church, Atlanta, passed highly commendatory resolutions about Dr. B. D. Gray, one of their members, who supplied the pulpit for six weeks while the church was without a pastor. In this short time the current debt was materially reduced.

Rev. Jack Bridges who recently went from Iuka, Miss., to Meansville, Ga., rejoices in the dedication of a handsome new church building. The Christian Index honors him with an account of the dedication, carrying pictures of the building and of the pastor.

On Jan. 17 Rev. and Mrs. B. F. Whitten of Coldwater celebrate their fiftieth wedding anniversary. The golden bells are ringing. We had not thought of them as having reached this stage in the journey. Beloved, you both have our affectionate good-will and our hope and prayer for many good years ahead. Together they have served their generation according to the will of God and today enjoy the love of friends in a wide circle who will wish them continued and increasing joy and usefulness.

EDITORIALS

THE GOSPEL LEAVEN

There has been a healthy discussion among Southern Baptists since the Convention in Memphis, as to whether or not Christian bodies have any obligations in making Christian standards of conduct actually effective among groups of men, for that is what is meant by the social implications and applications of the gospel. There seems to have been some slackening of interest in the matter since the committee announced through the denominational papers what they would recommend at the next Convention. But in some places the firing goes on, and we hope it may continue till men's minds are enlightened and they come to see eye to eye.

The opposition to the social service idea, if we may judge from articles recently appearing in the Western Recorder, seems to reduce itself to two propositions. The business of the churches is to get people saved, or regenerated; and the matter of right relations between groups, races, or classes can be left to the local churches to deal with and straighten out. We have given close attention to these articles and believe that this statement fairly represents that attitude, which is probably representative of the opposition.

This position falls to pieces when you look at it. It is not the sole obligation of Christians, nor the sole purpose of the gospel simply to get people regenerated. That is the first thing, the greatest thing, the one thing on which all other things are conditioned. But it is plain that if that were all, everybody who is saved ought to go straight to heaven as soon as he is saved; or at least only remain on condition that he is instrumental in saving somebody else.

The work of God has just begun when one has been brought to faith in Christ. He has much to learn and much to become. The period and process of discipline have just begun. There is only one book in the Bible that is written with the expressed purpose of leading a man to become a Christian. All the others were written to show him how to be a better Christian. His becoming a better Christian, coming to the measure of the stature of the fulness of Christ, depends on two things, his keeping in right relationship with God and his keeping in right relationship with men. The doing of this latter, or helping men to maintain right relationship with and fulfill their obligations to one another is social service. Almost the whole Bible is directed to help us in this matter.

And as to letting the local churches do it: that same plea can be made with reference to every item of our denominational work. But simply because the local churches cannot alone meet these obligations adequately, the conventions in the states are organized and the Southern Baptist Convention is organized to "elicit, combine and direct their energies" to do what they cannot do separately. The churches express themselves and function in the largest measure through the Convention. Having a Convention means that we unite to do a larger work, and we appoint agencies to represent us and serve us in the performance of these tasks.

Every prophet of the Old Testament, and every epistle of the New Testament make the plea for right conduct among men. Social service is simply an effort to re-enforce the voice of the prophets of the Old and New Testaments.

—BR—

A trader in Africa says that in fifteen years flourishing villages in Africa have become abandoned huts, all because of alcohol. Homes in this country have become ruins for the same reason.

Christian people should as far as possible buy their gasoline on Saturday and not make unnecessary work on Sunday. Many filling station operators want to go to church and some of them close during the hours for Sunday school and church services.

GETTING ACQUAINTED WITH JUDE

Bible readers know the book in the Bible called "The Epistle of Jude." Most of them know also that the name Jude is the same as Judah (Hebrew form) and Judas (the Greek form). The author of the epistle is doubtless called Jude to keep from confusing him with Judas, a name opprobrious because borne by the one who betrayed Jesus, and from Judah in the Old Testament, one of the sons of Jacob and father of the royal line.

Jude identifies himself in his epistle as the brother of James. This he does because James was well known as pastor of the church in Jerusalem, and known as an apostle, though not one of the twelve, and along with Peter and John spoken of as "reputed to be pillars." In Matthew 13:56 Jude is called Judas, being named as one of the brothers of Jesus, along with James and Joseph and Simon.

He grew up in the same household and under the same conditions as Jesus did. He seems to have been the youngest of four brothers, being mentioned last in the list. There were also sisters in the family, but how many we do not know. There can be no doubt that it was a devout household, and that they were without wealth. They were inured to hardship, hard work, self denial and wholesome discipline. It was in this atmosphere that Jesus grew up and came to manhood. From this household he went out to his mission among men. Jude grew up along by the side of Jesus, and his own older brothers. Their father was a devout man, and their mother a woman of unusual spiritual insight, and highly favored of God.

It would be interesting if we could watch the reaction of Jude and his older brothers to their observation of and contact with Jesus as they grew up. That Jesus was different from them there could be no doubt, and they must have been conscious of it. But excellence does not always elicit admiration even from good people. It is often provokes jealousy, which results in ill will or antagonism. This has been common since the sons of Jacob showed their dislike of Joseph, and has plenty of confirmation today. Aristides was banished by the Greeks because they tired of hearing him called "the just." And human nature remains the same.

This familiarity with Jesus on the part of his brothers, and the fact that they saw him increase in wisdom and in favor with God and men goes along with the fact that his brothers did not believe in him, that is in his claims to be the Messiah. They taunted him with the suggestion that he go on up to Jerusalem and proclaim himself, for they said nobody doeth anything in secret if he wants to be known openly. On one occasion their mother seems to have been persuaded by them to believe that Jesus might not be altogether right in his mind. And they went to where he was preaching and healing with the purpose of taking him home.

But they could find nothing wrong in the life of Jesus, nothing to contradict his claim. On the contrary when His resurrection occurred and he appeared personally to James there was no obstruction to their faith, and everything to confirm it. James and Jude from that time on did not hesitate to subscribe themselves as "servants of Jesus Christ," for that is the title with which they introduced the messages of their epistles. All that they had failed to understand in the life of Jesus in the home, all that they had misunderstood, now becomes clear. They do not refer to themselves as related to Jesus in the flesh. They are glad to be "servants of Jesus Christ."

It is a great confirmation of our faith that these men who knew Jesus all their lives, in the intimacy of boyhood in the home, came to be advocates of His mission as the Messiah and the Savior of the world.

—BR—

Five acres support a family in Palestine now, where it formerly took 60.

LOINS GIRDED

We have never fancied a "mother hubbard," and the very name blouse has an unpleasant suggestion in the sound of the word. It keeps company with sloven and slattern. The only time it is proper to wear such clothes is when you are asleep. Certainly you can't work effectively in them and you can't run or walk to advantage in them without danger to life and limb.

Picture two men coming down the street. The first is clumsy, gawky, stooped, walking as if he were ready to fall to pieces. His trousers are too short at the bottom, and do not meet his vest at the top. They bag at the knees and sag at the seat. The tail of the coat is hiked up because it has to reach up to cover his stooped shoulders. There is a week's growth of beard on his face. His feet drag as he walks. It is not poverty that ails him. It is just low down triflingness. He is too slovenly to hold himself up or pull himself together.

Passing him is another man with an erect carriage, a quick step, elastic movement, head up, alert look. He is alive from head to foot. He walks as if he had had training in a military school or camp. His clothes fit him, nothing sagging and dragging. If he is not wearing a Sam Brown belt, he looks as if he were accustomed to wearing it. He goes with a smart snappy step as if he were going somewhere, knew where he was going, and didn't have any time to waste. You can hardly keep back a smile of admiration or a quick word of approval.

Now we are not so much interested in clothes, though they are worth looking after. But we are interested in mental, moral and spiritual alertness. There is no use of an ordinary man looking like a yearling which has fed only on pine straw all winter.

What we are thinking about is what Jesus said, "Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their Lord." And we recall what Paul said (Eph. 6:14) "Stand therefore, having girded your loins with truth." Notice this is the first piece of equipment he directs the soldiers of Christ to put on. No loose flowing robes of dignity here. It is efficiency that is required. The Chinese and Japanese have wholly changed their manner of dress in the past few years. They had to, to meet the needs of this day of active service.

What we are pleading for is the alert mind, the man who thinks, who is alive to his finger tips, who is responsive to his environment, if you want it said that way. The day for a preacher to bellow in the pulpit and make people think he is preaching is past. Past also is the admiration for one who turns out rhetorical periods like curled shavings from a jack plane, scattering sawdust or stardust over his congregation.

Let us hope the day will soon be past when a man can get up in the pulpit and just ramble around trying to find something to say and never seeming to find it. A man ought to have something to say, know what it is, have it arranged for the best effect, go straight to the mark, let the folks know where he is going, carry them with him, and be sure to arrive. Listening to some folks talk is like looking at the slouch going down the street, not only with his loins not girded, but half of the buttons off his clothes. A man who doesn't think has no right to bother other people with his talk.

—BR—

The exterior wood work of the Quitman church building and pastor's home have been repainted. The Lottie Moon offering was \$60.00. The Sunday school averaged 219 the past month; B. T. U. 137.

Get rid of the debts! The Foreign Mission Board has in the past seven years paid out enough in interest on debts to have supported 61 missionaries all this time. The only way to get rid of the debts is to pay them.

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THE BELOVED PHYSICIAN

This is the way Paul the preacher, missionary and apostle speaks of Luke, his travel companion, friend, brother and helper. This phrase finds a response in every preacher's heart, "the beloved physician." Preachers and doctors are by the very nature of their work thrown close together and are deeply sympathetic with each others work.

There is hardly any preacher with a family who has not felt deep gratitude in his heart for a doctor friend, perhaps several of them, who have attended him and his in their time of sickness and trouble. The very nature of a doctor's work requires the finest qualities of a man, and develops these qualities in excellent degree. What fine personalities they are! How noble and unselfish and sacrificial; neglecting themselves, losing sleep and rest, that they may minister to others in distress. How sympathetically we and they have bent over the same bed, the same suffering form and worked and prayed for the recovery of the sick and the comforting of the distressed. Ties of brotherhood and fellowship are welded here which can rarely be matched anywhere else.

Together the doctor and the preacher have been in other homes where each labors in his own way, but labor together for the relief of the friends to whom both are bound together by reasons of these times of suffering. Among the noblest and best men on earth are these doctors the friends of humanity, who have given years of patient toil to preparation and give all the other years to faithful service.

We are glad that two books in the Bible were written by a physician. Paul and Luke believed that the Lord could and did heal people, but both believed that God has a place in His service for doctors and medicine. We are going to study something of Luke's writing in the Sunday school lessons. There are no more beautifully written, no more interesting books in the world than those written by Luke. We shall have great joy in the study of these lessons, and the Baptist Record hopes to contribute something to the interest of this study.

—BR—

Of 8,000 students in the University of Texas, 1,500 are Baptists.

There are said to be three Baptists in the present Canadian cabinet. They are postmaster general, minister of national revenue, and the minister of health.

While the taxable income of people in the United States was larger in 1934 than in 1933 by 15% yet there was a slight falling off in the percentage of contributions. How was it at your house?

Central Miss. Preachers' Conference meets at First Church, Jackson, Jan. 16 at 9:30 A. M. Preachers from Hinds, Warren, Yazoo, Madison, Rankin, Scott, Simpson, Copiah, Claiborne, and Clarke are accustomed to attend.

We do not know of any people who are making better investment of their money than those who are helping worthy boys and girls to get a Christian education and thus prepare themselves for greater usefulness in life. "Make to yourselves friends by means of the mammon of unrighteousness, that when it shall fail they may receive you into the eternal tabernacle." Lk. 16:9.

The Baptist Bible Institute is under the necessity twice every year of making special appeals to friends to meet the semi-annual interest falling due on its indebtedness. The income from the Hundred Thousand Club can be used only to reduce the principal of the indebtedness. The interest must be met by special gifts. One installment falls due Feb. 1st. If you wish to help a worthy cause, where the greatest missionary work of Southern Baptists is being done, you may send your offering to Dr. W. W. Hamilton, New Orleans, La., 1220 Washington Avenue. The Baptist Bible Institute.

LET'S GO

By A. L. GOODRICH, Circulation Manager
"Ask the People and They'll Subscribe"

HELP US GROW

Circulation last week, 7,100.

Circulation this week, 7,318.

However, next week looks dark. Over 200 have failed to renew. Unless they do their names must be dropped.

—O—

PASTORS

A list of expirations in your town was sent you. Won't you PLEASE ask them to renew NOW. We need them, they need the Record. YOU need to do it.

—O—

GOING PLACES

Shady Grove:

Dr. A. A. Kitchens is pastor of this fine country church. They have a well arranged and equipped brick building. They recently paid the balance due on the building. No better organized work have we seen in any of our churches. But we knew Dr. Kitchens when we were fellow students at the Seminary and so were not surprised. And he has a fine group of folk to work with.

The Record has no more faithful supporter than Dr. Kitchens. Our Sunday visit to Shady Grove and the committee visitation in the afternoon and the pastor's faithful follow-up produced around 50 subscriptions. (Many good-sized towns have less.)

Antioch (Lawrence County):

Many pastors could learn from Pastor B. E. Phillips. He recently put on a two days' meeting at Antioch and invited several brethren to discuss the various denominational objects.

Many reported that they had gained a new insight into Baptist work and that they expected to do more about it.

We spoke on "The Baptist Record" in the afternoon and on "The Cooperative Program" at the night service.

A few days later a list of subscriptions representing more than 50% of the membership was turned in by Deacon H. T. Shivers.

Monticello:

An early morning trip on the Rebel found us in Monticello enjoying the hospitality of Bishop D. O. Horne. He certainly does know how to lighten the burden of the visiting brother. We preached on "Missions" after having previously told them a few things about "Their Own Baptist State Paper."

Most Monticello Baptists were subscribers and nearly all renewed and some of the very few non-subscribers became subscribers.

Carmel:

Carmel is an afternoon appointment of Pastor Horne. We were graciously received and enjoyed speaking on "Stewardship." As always, "Ask the people and they'll subscribe." They did. Pastor Horne has sent in more than 50% of the families of Carmel as subscribers.

—O—

Immanuel, Hattiesburg; Sunflower and Tutwiler Baptists are receiving sample copies of this week's issue which carries with it an invitation to subscribe for Mississippi Baptists' own Baptist paper.

THANK YOU

Mr. J. V. Ratcliff, Gloster.
Mrs. Neil H. McLaurin, Brookhaven.
Mrs. Will King, Brooklyn.
Mrs. W. P. Chambers, Lena.
Miss Sarah Caldwell, Saltillo.
Mrs. Chas. R. Ruter, Shubuta.
Rev. W. E. Farr, Jackson.
Rev. W. L. Howse, Jackson.
Rev. L. V. Young, Hazlehurst.
Rev. J. M. Cook, Shaw.
Mr. A. T. Singley, Sr., Buckatunna.

The Last Lines Offer A Partial Answer

Lowrey Memorial Church, Blue Mountain, added 120 members in 13 Sundays and raised the pastor's salary; Macon church met its Investment Campaign quota, sent \$175 to the Orphanage within ten weeks; Pastor L. E. Smith's church increases mission gifts and pastor's pay; Tylertown builds, baptizes and repairs without debt; Lake church goes to full-time; Enon church remodels its church without debt save \$18 and most members tithe. The above items selected from three recent issues of the Record are heartening.

All of them have a large percentage of their members taking the Baptist Record. Take a hint.

—O—

Only Three

Just three names remain on our opportunity list of people listed as worthy but unable to subscribe for the Record.

CAN IT BE TRUE?

That of 250,000 Baptists in Mississippi there are not even three who will volunteer to send the Record to these worthy people. A dollar bill sends it 8 months or a year for \$1.50.

Opportunity No. 24—Has much appreciated the weekly visits of the Record. Regrets inability to take it longer. "It has been a weekly blessing to me."

Opportunity No. 27—Widow with large family. Pastor recommends as worthy.

Opportunity No. 28—"I hate to have my paper stopped, but I can't help it. I've read it for over 30 years, but I just can't pay for it now."

Which one will you take?

—BR—

"CHURCH MUSIC"—POINTED PARAGRAPHS

By I. E. Reynolds

No. 6. "Some General Reminders and Suggestions Relative to Church Music."

Music in worship and service is one of the most vital parts of the service in many respects. First, because of its importance it cannot be left out; Second, because of the amount of time consumed in each service, which is one-third of the entire service period; and Third, because its messages are fraught with such power and effectiveness. Church music should be on a par in ideals and standards with the ideals and standards promoted and maintained in the preaching, teaching, and training work of our churches. It should be commensurate with the needs in the light of the appreciation of those for whom it is planned. America is fast becoming a musical nation because of the many advantages of the present-day opportunities for musical development. The young people from ten to twenty-five years of age have a higher musical appreciation, on the average, than those of the adult age. Practically all of the music programs are planned and built by and for adults. This brings about a serious situation and must be changed if we are to command the respect and confidence of our young people of today and future generations. The music should not be selected and rendered according to likes and dislikes, customs, or prejudices, but according to the needs on the same basis which sermons are developed and delivered, and on the basis on which Sunday school and young people's work is planned and organized. The writer believes profoundly that the pastor, Sunday school superintendent, and Young People's leaders are responsible for the programs in their various departments, and should select music used in them. It is the duty of the musicians to render the musical programs in the most efficient and effective way possible. Provision should be made for an educational program in the churches, classes should be taught in connection with the training schools. Week-end church music conferences, and church music festivals of a week or ten days' duration should be held. Primarily, our greatest need is not more musicians—but more musicians of efficiency; not more music—but music of a more wholesome character; not more song books—but more hymnals and song books of a quality, made up of music conducive to a worshipful and scriptural atmosphere.

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A NEW DAY IS DAWNING FOR THE JEWS

By Jacob Gartenhaus

In order that we may fully understand and appreciate the present opportunities for giving Christ to the Jews, we would remind our readers of what we faced a few years ago when we first entered into this work. Doors we sought to enter were shut in our faces; hearts were like steel toward the Gospel message; our literature was torn to pieces and thrown back at us; the missionary was not safe alone on the streets; and it was a very rare thing to see a Jew enter a Christian church, let alone accept Christ.

But what a contrast today, when there are more wide open doors beckoning to us than we can possibly enter. Our literature is gratefully received and earnestly studied, some even offering to pay for it. Wherever we go Jewish people come out in goodly numbers to hear us, and hardly a week passes but that we hear of some Jewish conversion. It looks like a dawn is breaking of the Jewish acceptance of the Messiah. Let us cite only one of our most recent experiences.

At our last Southern Baptist Convention, Dr. W. B. Harvey, pastor of the Bell Avenue Baptist Church, Knoxville, Tennessee, told us of an interesting experience he had with the president of the synagogue. Dr. Harvey said he had announced that he would discuss the present Jewish problem on a certain Sunday. The president of the synagogue, Mr. J., saw the announcement and decided to hear another Christian minister deride and criticize his people. So taking a seat at the rear of the church so as not to be detected, he listened attentively. But, to his utter surprise, he heard a voice lifted up in warning to Israel's enemies, reminding those present of the outcome of nation after nation who had lifted a hand against them, and finally calling upon Christians to manifest the spirit of friendliness towards their Jewish friends.

Later in the day Mr. J. telephoned Dr. Harvey to thank him for his message. This was the beginning of a fine friendship between them. Dr. and Mrs. Harvey were invited to Mr. J.'s home for the celebration of the Jewish Passover, an experience that brought them still closer together.

Anxious that we meet this Jewish brother, Dr. Harvey arranged a visit for us. And so arriving in Knoxville on a Saturday, we immediately visited Mr. J. and invited him to have dinner with us. Though he was unusually busy, he gladly accepted our invitation. We quote from Dr. Harvey's impressions:

"On Saturday evening brother Gartenhaus and I walked into his place of business and invited him to have dinner with us. Though he was unusually busy he put it all aside and went with us. What a good time we had! It was a thrill to hear him and brother Gartenhaus carry on their conversation in Hebrew. Brother Gartenhaus accused him of breaking no less than six commandments while we were at dinner! Don't ever doubt brother Gartenhaus being able to handle a delicate situation tactfully."

Before separating we invited Mr. J. to come to the church and hear our message. At first he expressed regret that he would not be able to do so as he was expecting his daughter from New York and his son from Birmingham, both of whom we had the pleasure of meeting, but then, on second thought, he added, "I shall try my best to get there."

Imagine our delight when just before speaking Sunday morning we recognized our Jewish friend! At the close of the service he invited us to have dinner with him next day.

At the night service we addressed an audience of more than a thousand people, after which one of the deacons introduced us to the acting rabbi who, he said, had been anxious to meet us. Immediately he expressed his appreciation of the message, adding that he would so much like to have a conference with us, and before parting we gave him several of our various publications. Before seven o'clock next morning he

telephoned us; a little later we met him in the hotel lobby and then had breakfast together. We would exceed the limit of this article to relate our discussion, though it would make most interesting and inspiring reading. When one of the pastors called to take us to address the ministers' conference, he found us still deeply engrossed in conversation.

From the conference we went to a Jewish restaurant with Mr. J. where we ran into a veritable beehive of Jews, and needless to say we soon found ourselves in the midst of another interesting discussion, answering a thousand and one questions.

"You men," said Mr. J., "missed one of the greatest lectures. We may not all fully agree with this man's belief, but it is worthy of our most careful consideration. We need a thousand men like him. . . . We Jews ought to pay his salary."

And then, turning to me, one after another they said, "When you come back to Knoxville, you will have more Jews to hear you than ever before." Mr. J. asked us to let him know in advance when we would come so he could advertise it.

Lest anyone should wonder whether we compromised to have had such blessed experiences, we wish to emphasize the fact that we have never proclaimed the Gospel with more zeal than we did there in Knoxville, both from pulpit and in our private conversations. We repeatedly brought out to our Jewish friends the impossibility of keeping the whole law of Moses, as for example in our conversation with Mr. J. at the dinner table and that we therefore stand condemned by that very same law, where it is written, "Cursed is everyone that continueth not in all things that are written in the book of the law to do them"; a convincing argument for which they had no answering argument. They faced the fact that Jesus Christ is to be reckoned with, and that attitudes are changing marvelously.

So carried away with our visit was the acting rabbi that he prepared an article for the daily press, giving his impressions as follows:

From The News-Sentinel, Knoxville, Tenn.,
June 30, 1935

"JEW AND CHRISTIAN"

By William H. Silva

Editor, The News-Sentinel:

"Sunday before last I went to hear the Jewish missionary, Jacob Gartenhaus, who spoke at the Broadway Baptist Church. Ordinarily, miracles have only an allegorical meaning to me, but this time when I came home, I started to whistle unconsciously the popular tune, 'I Believe in Miracles.' It was a revelation to me to find a complete change in the attitude, a new approach to the subject, a different interpretation of the 'Christian mission to the Jews.'

"In my life I have heard quite a number of Jewish converts, from the sensational evangelist, who knew his 'business' and made a success to the unsophisticated who could hardly repeat his new credo, 'Jesus is my Saviour.' In the majority of cases these folks used to do lots of mischief to their people and not less to the Christian church, because the old time Jewish convert, as a rule, had a habit of 'knocking' his own people in order to win the sympathy of his new brethren and appear a martyr to the cause of Jesus. Indeed, it was too often that these converts systematically intensified the age old racial and religious antagonism, which was very damaging to the social and economic life of the Jews and equally damaging to the Christian spirit of love. Yet, the Christian world failed to understand the Jewish attitude towards this type of convert.

"But times have changed and even the Jewish convert has come to his senses and discovered the fallacy of his old time Jew-baiting methods, and this was my pleasant surprise. Mr. Gartenhaus made it plain that he still considered himself a Jew, spiritually indebted to his people even for the good things he found in his

new faith. This I consider psychologically true and sensible. Then he made a fervent appeal to his large Christian audience to discard the old prejudice and do justice to the Jew. He hit the nail on the head when he stated that the failure of the Christian church to win the Jew was not due to mere Jewish stubbornness, but rather to the unChristian and inhuman practices of persecuting the Jew throughout the ages, and pointed to kindness and love as the only way to win him.

"I believe that Mr. Gartenhaus is sincere in his adopted faith, and is a good Christian in preaching the teaching of Jesus. I hope so, because from a practical point of view, I, personally, would prefer a Jew to be a good Christian than to be a bad Jew. After all, it is not what a person calls himself, but what he actually is. As to winning the Jew over to the Christian church, it is my honest belief that there is no need for missionary literature or preaching of the Gospel to him for the reason that the history of mischief done him in the past has caused the Jew to entertain a little suspicion even when a missionary hands him a bouquet of roses. Time and life itself—the actual Christian behavior towards the Jew—will have to win him over. By that I do not mean that the Jew should in any sense be 'officially' politician-like, patted on his back because he is supposed to be of the 'chosen' people, but rather he should be made to feel himself on equal terms with others, to pay when punishment is due, but also be given credit when credit is due him. All that the Jew wants is for the Christian world to realize that, like other cultured people, he, too, possesses a soul, sensitive to environments, to the way he is actually being treated by the world around him. The sensitive Jew knows when love and kindness are genuine and when they are only used as a mere bait to win him. The true, Christ-like love knows no boundaries of 'conditioning.' It is enough that we are all human, regardless of our religious affiliations. 'Have we not all one Father? Hath not one God created us?' (Mal. 2:10) and '... What doth the Lord require of thee, but to do justly. . . and to walk humbly with thy God' (Micah 6:8). Notice—no 'conditioning' of credos, but each in his own way. 'With thy God.'

"I know very little of Mr. Gartenhaus and still less of his work among the Jews, but of one thing I am certain—he is rendering a wonderful and most noble service in pointing the way to a better human understanding between Jew and Christian. This is truly in harmony with the teachings of Jesus. The Jew has no desire to win the Gentiles to his religion—not because of any superiority, but because Judaism teaches that the righteous of all nations are equally entitled to the heavenly reward in the hereafter. Thus, the Jew is well satisfied when his Christian neighbor stays a good Christian. The mission of Mr. Gartenhaus is based on a knowledge and appreciation of human nature, not in the least offensive even to loyal Jews, and, as a missionary of peace and good-will between Christian and Jew, I personally wish him Godspeed."

It is a new experience to have a leader in Israel commend the Christian missionary for his sincerity and speak publicly in the press of his appreciation of the message. Our hearts are grateful for this evidence of a new day coming for Israel and our message of the Christ.

—BR—

Thanks to Dr. W. E. Farr who led the church at Vaiden to put The Baptist Record in their budget. Its a habit he has.

Miss Inabelle G. Coleman, assistant to Dr. C. E. Maddy in the Foreign Mission Board office, who is also editorial secretary will sail on "The President Taft" Jan. 10, for a visit to the mission fields in the orient. She goes without expense to the board, and will supply Southern Baptist papers with accounts of her observations on the mission fields. We wish her a prosperous journey, rich experiences and a safe return.

AMBASSADORS FOR CHRIST

Rev. Ira F. Metts

Sermon delivered at the Kosciusko Association, meeting with the McCool Baptist Church on Oct. 25-26, 1935.

Scripture Lesson: 2 Cor. 5:17-21.

Subject: Verse 20. "Now then we are ambassadors for Christ."

In the treatment of this text, we endeavored to stress the Divine call to this ambassadorship by the appointment of individuals from among the membership of the churches throughout the entire association. Thus, endeavoring to lead to a consciousness of individual responsibility for what was done at the meeting. I am thoroughly convinced that we need an awakening along this line throughout the S. B. C.

Looking now at the message.

"Now then we are ambassadors for Christ."

I. Preparation.

(1) In verse 18. And all things are of God, who hath reconciled us to himself by Jesus Christ, "and hath given to us the ministry of reconciliation."

Thus a God-given task of reconciling the world unto God. It behooves us then, my brethren, to look well to the things we do here as an associational body. You were selected by your church from among the choicest of its membership to act as an ambassador for Christ in these sessions of this association.

And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation.

Jno. 1:6. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light that all men through him might believe.

Acts 13:2-3. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. And when your church had prayed it separated you, (called you out from among your brethren) to send you unto the work which God called you to do.

(2) In verse 19. To-wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath "committed unto us the word of reconciliation."

God hath not only given to us the field, or ministry of reconciliation, but hath given, or committed unto us the word of reconciliation.

Psa. 37:31. "The law of his God is in his heart; none of his steps shall slide." What a blessed assurance to the Christian.

Again: Psa. 119:11. Thy word have I hid in my heart, that I might not sin against thee.

The greatest, yea, the only sure footing for the child of God is in his word.

"Now then we are ambassadors for Christ."

We have, according to 2 Cor. 5:18, a God-given ministry. Not only according to this one scripture, but may we look at other scriptures also.

Jno. 17:18. As thou hast sent me into the world, even so have I also sent them into the world.

Matt. 13:38. The field is the world.

Jno. 15:16. "Ye have not chosen me, but I have chosen you, and ordained you, (set you apart) that you should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you."

Matt. 28:19-20. "Go ye, make disciples, baptize them . . . teach them . . . And Lo, I am with you," etc.

II. Working the work of God while it is day.

The ambassador is one sent to represent another, as a man is sent by this United States to represent us to any foreign country. We call him our ambassador. And this man is chosen by his country, given his, or assigned his field. (Given ministry).

Now this ambassador is not only given his field, but he is also furnished with rules, and

regulations governing his conduct, both to his own people and those of the other country.

What if he fails? This United States would lose no time in calling that man home and sending another in his stead.

My brethren, if we fail God he will do the same thing for us.

Rev. 2:5. "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

"The seven candlesticks which thou sawest are the seven churches."

My brethren, may we ever hold forth the true light of the Gospel of Jesus Christ our Lord, is my prayer.

405 Lorenz St., Jackson, Miss.

BR

"CHURCH MUSIC"—POINTED PARAGRAPHS

By I. E. Reynolds

—O—

No. 5. "The Purpose of Music in Christian Worship and Service."

A review of the Scriptures will convince one that music was given to us for the purpose of giving expression to the feelings welling up in the heart and soul towards God and His Son, Christ our Saviour and Lord—First, in praise, adoration, joy, and thanksgiving for His mercy; Second, in devotion, communion, and fellowship with Him; Third, in comforting grace to those who are in sorrow and distress; Fourth, in inspiration to those who are weary and worn; Fifth, in bringing hope to the soul in despair; Sixth, in supplication for the needy hearts; and, Seventh, in exhortation to those who are backslidden in heart or lost in sin. Music is primarily a result and not a cause. Dr. David R. Breed says, "Music is the instinctive utterance of the soul." Music is colored by the particular emotions welling up in the soul of the performer. It is the means of giving expression to a happy or a sorrowful heart. In religion it is the "escape valve" for religious emotions. There are certain reactions to music by individuals and congregations. First, there is a physical reaction, which is a means to an end. This comes as the result of strongly, marked, rhythmical, light and syncopated music having an oriental tone quality or coloring in which the physical appeal is so strong that other appeals are overcome. Second, there is the intellectual reaction, which is a means to an end. This is a result of the construction and form in music, the thought element, organization, methods, the mechanical, and so forth. Third, there is the emotional reaction, which is the end sought after as a result of the other two reactions; that something which pulls on the heart-strings, breaks up the emotions, arouses the soul of man, and stirs in him the religious emotions which become a spiritual influence which inspires and comforts the Christian, convicts the sinner of his sins, and thus leads him to accept Christ as a personal Saviour.

BR

HOW THE BATTLE GOES

A. F. Crittendon

—O—

The readers of the Baptist Record will be glad to know the progress being made in enlisting the churches, in the various associations, in the support of our denominational causes. The list below indicates the per cent of the churches, in the various associations, which have sent in contributions the first eleven months of 1935 to the Cooperative Program or to some cause represented in the Cooperative Program. In several associations only one or two churches have failed to respond, and I am sure that the State Convention Board member from those associations or some interested pastor, with a little effort, can persuade these churches to send in a Christmas gift for Christ, for the extension of His kingdom, before the end of 1935.

Bolivar County Association 100%.

Columbus Association 100%.

Jeff Davis County Association 100%.

Leflore County Association 100%.
Lincoln County Association 100%.
Pike County Association 100%.
Noxubee County Association 100%.
Hinds-Warren Association 100%.
Choctaw County Association 96%.
Mississippi Association 96%.
Copiah County Association 94%.
Franklin Association 92%.
Scott County Association 92%.
Walthall County Association 92%.
Coldwater Association 91%.
Jackson County Association 91%.
Clarke County Association 90%.
Grenada County Association 90%.
Leake County Association 88%.
Lebanon Association 90%.
Yazoo County Association 88%.
Deer Creek Association 87%.
Rankin County Association 87%.
Tate County Association 87%.
Behton County Association 86%.
Yalobusha County Association 86%.
Tri-County Association 85%.
Union County Association 84%.
Panola County Association 83%.
Lawrence County Association 82%.
Newton County Association 82%.
Oktibbeha County Association 82%.
Perry County Association 82%.
Riverside Association 82%.
Tallahatchie County Association 81%.
Covington County Association 80%.
George County Association 80%.
Union Association 80%.
Lauderdale County Association 79%.
Holmes County Association 78%.
Madison County Association 77%.
Marshall County Association 77%.
Neshoba County Association 77%.
Simpson County Association 76%.
Jasper County Association 74%.
Monroe County Association 74%.
Kosciusko Association 73%.
Kemper County Association 70%.
Tippah County Association 68%.
Smith County Association 67%.
Pearl River County Association 67%.
Sunflower County Association 65%.
Prentiss County Association 64%.
Greene County Association 63%.
Pontotoc County Association 63%.
Chickasaw County Association 62%.
Jones County Association 62%.
Lee County Association 62%.
Marion County Association 60%.
Montgomery County Association 60%.
Winston County Association 56%.
Lafayette County Association 55%.
Zion Association 55%.
Calhoun County Association 53%.
Clay County Association 50%.
Tishomingo County Association 50%.
Itawamba County Association 47%.
Wayne County Association 47%.
Alcorn County Association 42%.
Carroll County Association 35%.

We do not have each church in New Choctaw and Liberty Associations credited with a contribution, but contributions sent in from the associations indicate that each church in each of these associations participated in these contributions. I was present at the meeting of the New Choctaw (Indian) Association and know that each church reporting sent in contributions for the various denominational causes.

The tabulation above accounts for contributions from 115 churches for the first eleven months of 1935 over the record for all of 1934. It is interesting to note in checking the record of contributions for the first eleven months of 1935 that those churches in which the promotional secretary has conducted church schools of missions, and other missionary and enlistment efforts, have, almost without exception, made creditable increase in contributions to the Cooperative Program.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

Watchword for year: Jesus said, "As the Father hath sent me, even so send I you." Jno. 20:21.

The New Year

The New Year with its full 365 days lies out ahead of us and as we think of the responsibilities and opportunities with which we are confronted, we pause on its threshold and wonder if we shall have courage for every hard task, light for all the dark places, strength for every temptation and grace for every experience.

Then we remember we have a great Companion "and He said "My presence shall go with thee, and I will give thee rest," Ex. 33:14. He actually walked the ways of mankind and there isn't an experience He hasn't known and felt—then why should we have a fear? 'Tis true we do not know the way and it is long and perhaps hard. He says, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye," Psa. 32:8. Certainly there is no need for hesitation provided we are willing to receive daily instruction from our Heavenly Father. "I will guide thee with my eye." We must walk near Him daily if we are able to catch the approving or disapproving look of our loving Saviour. How many disappointments and failures we will escape if we follow the guidance of His presence.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." "In whom are hid all the treasures of wisdom and knowledge." As I read these verses I am convinced my sufficiency is in Him. Therefore I shall endeavor to walk in His strength and wisdom throughout the 365 days of 1936 and say with the poet:

"Lead on, O King Eternal!
We follow not with fears;
For gladness breaks like morning
Where'er Thy face appears;
Thy cross is lifted o'er us;
We journey in its light:
The crown awaits the conquest;
Lead on, O God of might."

This letter was sent to each president of a W. M. S. in the state. It concerns every woman because of Institute dates:

Christmas season, what a blessed time of the year!

Although we are surrounded by problems, sorrows and disappointments, we can meditate upon His unspeakable gifts brought to earth 2,000 years ago and sing "Glory to God in the Highest and on earth peace and good will to Men."

I am wishing for you and yours a time of thanksgiving and joyous praise of loving gratitude this holiday season.

I am enclosing the report blanks to be filled out December 31st; one to be mailed to me and the other to your superintendent.

We are adding the time and place of each Institute for the study of the Year Book. Choose the place nearest you and get your local officers to attend. This meeting will guarantee better cooperation on the part of every officer who takes advantage of it.

We are asking each woman or group of women to take lunch, in order that the local women may not be cumbered with much serving.

Hope to see you at the Institute, and again I wish for you and yours a joyous Christmas season.

Sincerely,
Fannie Traylor.

| | | | |
|--------------|---------|------------------|---------|
| Inverness | Jan. 7 | Meridian | Jan. 17 |
| Lyon | Jan. 8 | Lake | Jan. 20 |
| Como | Jan. 9 | Lucedale | Jan. 21 |
| Water Valley | Jan. 10 | Wiggins | Jan. 22 |
| Pontotoc | Jan. 13 | Columbia | Jan. 23 |
| Baldwyn | Jan. 14 | McComb First | Jan. 24 |
| Brooksville | Jan. 15 | Pickens | Jan. 28 |
| Maben | Jan. 16 | Jackson, Calvary | Jan. 29 |

YOUNG PEOPLE'S COLUMN

A flower unblown, a book unread;
A tree with fruit unharvested;
A path untrod; a house whose rooms
Lack yet the heart's divine perfumes;
A landscape whose wide border lies
In silent shade, 'neath silent skies;
A wondrous fountain yet unsealed;
A casket with its gifts concealed—
This is the year that for you waits
Beyond Tomorrow's mystic gates.

Oh, may this flower unfold to you
Visions of beauty sweet and new;
This book on golden pages trace
Your sacred joys and deeds of grace.
May all the fruit of this strange tree
Luscious and rosy tinted be;
This path through fields of knowledge go;
This house with love's content o'erflow;
This landscape glitter with the dew
Of blessed hopes and friendships true,
This fountain's living crystal cheer,
As fail the springs that once were dear,
This casket with such gems be strewed
As shine in lives that love the Lord.

—Horatio Nelson Powers.

ANOTHER YEAR!

Another year of service,
Of witness for thy love;
Another year of training
For holier works above,
Another year is dawning!
Dear Master, let it be
On earth, or else in heaven
Another year for thee.

—Frances Ridley Havergal.

Counselors and Young People

With this New Year that is just beginning, I am sure each of you have made new resolves. There is something of anticipation, hope and expectancy in each of our hearts as we think of a "brand new year." My wish for you is that through missionary education you may come closer to Him and, in the coming, you will catch a new and abiding conviction of service. May we be satisfied with nothing short of our best during this year. He deserves it, demands it and desires it.

Mrs. J. F. Fowler, who has served as a missionary in Argentina for more than 30 years, is a guest patient in the Southern Baptist Hospital in New Orleans.

Horace Greeley said the man who makes two blades of grass grow where one had been growing is a benefactor. What about the man who grows 200 bushels of corn where 20 used to grow? A Russian scientist says the earth can be made to sustain ten times its present population.

THE PASSING YEAR

H. W. Ellis

The Old Year's passing out tonight,
And I watch its going with sofe-dimmed light;
While visions troop back through memory
To lend their charm to my reverie.
Shrieking whistle and clanging bell
In clam'rous chorus ring out "Farewell,"
And merry voices loud and clear
Proclaim the passing—another year.

"Passed on," we lightly say, "A year";
But meaningful, the lessons here!
Its work completed, the record made;
In life's book written another page.
For like the shining grains of sand
Through the hour glass drop, pass the years
of man:
Never pause the seconds in time's swift pace
Till ends at last life's hurried race.

As ships heavy laden with precious ore,
With full spread sails and straining oar,
Enter the ports of earth for a day,
Then hasten on in their trackless way;
So the years of life on time's deep tide
Into and out of life's harbour glide;
And we note their passing with pride or pain
As their coming has brought to us loss or gain.

Let us watch our ships—each passing day,
And ere the years shall glide away,
Lade them with treasures in word and song;
With lifted burdens and hearts made strong,
Until when anchored in Sunset Bay,
And mem'ries come crowding in life's last day,
There'll be no anguish, no sad regret,
For the wasted years we can't forget.
Humboldt, Tenn.

—BR—

Under the guidance of the Holy Spirit the Psalmist asks and answers the question, "Who shall sojourn in thy tabernacle? Who shall dwell in thy holy hill?" A part of the answer (Ps. 15: 4) is, "In whose eyes a reprobate is despised, but who honoreth them that fear Jehovah." A reprobate is one who is condemned of God as unclean and unfit. To magnify and exalt an adulterer or an adulteress is to make yourself ineligible for fellowship with God. To make heroes and heroines out of those who disregard the marriage vow, who divorce husband or wife for every whimsical notion and marry another in a passing fancy, to honor such as these dishonors you in the sight of God. Motion picture heroes and heroines are mostly men and women who live in legalized adultery. Are they your heroes and heroines?

—BR—

Next week will be special Hundred Thousand Club issue for practically all Southern Baptist papers. You will be interested to see what marvels have already been accomplished.

—BR—

"Are you laughing at me?" demanded the irate Professor of his class.
"No," came the answer in chorus.
"Well," insisted the Professor, "what else is there in the room to laugh at?"

—BR—

A man in a mental hospital sat dangling a stick, with a piece of string attached, over a flower bed. A visitor approached, and wishing to be affable, remarked: "How many have you caught?" "You're the ninth," was the reply.

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

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EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

The North-Central Baptist Bible Study Conference met with Central Baptist Church, Grenada, December 15th. The attendance was fair and the study really interesting as we studied the closing chapters of the prophecy of Isaiah. It is a great book. Those present and taking part on the program were: E. R. Henderson, W. W. Simpson, L. J. Crumby, J. W. Hicks, Roscoe Hicks, John E. Gore, R. B. Patterson, R. M. Lewis, N. B. Saucier, R. L. Breland, F. Z. Huffstatler. Among the visitors were Mrs. J. W. Hicks, and brother Yarbrough, of Bellfontaine.

Rev. John E. Gore brought the message on "Falling From Grace." He explained that it did not mean being saved and lost, but a falling away from grace to something else as the way of salvation.

Officers were elected as follows: R. L. Breland, chairman; R. B. Patterson, secretary-treasurer. Program Committees: (1) R. M. Lewis, J. E. Gore, R. B. Patterson; (2) E. R. Henderson, Dr. Patch and F. Z. Huffstatler. Voted to begin the study of the book of Matthew next year. Place of meeting left with the committee. We were served a good meal by the 4-H Club at the school building. Thanks.

The first to notify me that she had read the Bible through this year was Mrs. F. L. Hyde, of Scuna Valley Church, Yalobusha County. Miss Jessie Denley, of the same church, has also read it through.

Brother E. W. Barnett, of Standing Pine, Leake County, writes: "I am through the Bible this year and half through Genesis again." This was written nearly a month ago. Reading begets a desire to read more. All of you just keep on reading.

The first of the year Dr. Patch, from Wynne, Ark., will begin as pastor of the First Baptist Church,

Grenada. I do not know Dr. Patch, but we hear good things of him. We welcome him to our section of the state.

The Cedar Grove Baptist Church, near Coffeeville, has all the material on the ground for the erection of a commodious house of worship. The first day of 1936 the members have announced to begin work on the building and put it right up. This is cooperation. Pastor W. H. Lowrimore is getting his folks to work. The church was organized early this year, 1935.

Rev. Paul Kiihl (Ka-nel—or call it what you please) is a young preacher who lives at Water Valley. He recently came to the Baptists from the Presbyterians and was ordained by the Water Valley Baptist Church this year. He preached for the people at Pittsboro recently and they were well pleased. He is of considerable promise.

I am informed the Elam Baptist Church, Yalobusha County, has called Rev. L. J. Crumby, of Water Valley, to serve them as pastor next year. Brother Crumby is serving a number of churches in this county already.

Dr. B. H. Carroll says: "In Romans 5 Paul shows that Adam the first was a type of Adam the second; and as the woman was derived from Adam the first, so the church was derived from Adam the second; that as the first Adam was in a deep sleep when God took the material of the woman from his side, so the second Adam must sleep in death in order that the church might be extracted from His side."

"The Unashamed Workman," the biography of Dr. L. P. Leavell, written by his brother, Dr. R. Q. Leavell, is a great book. I am reading it and am inspired by the marvelous life and the manner in which it is related. Read it, it will do you good.

A new year is here. The old one has closed its pages, and the new unfolds to us new pages upon which we are to write. What we wrote last year will meet us at the judgment. We cannot change the writing. So be careful what you write on the pages "so white and fair" of the book of 1936. Let it be good and much of it. Here's hoping for the best year ever. We will never pass this way again.

The report of Rev. D. W. Moulder's work as 30 years as pastor of White Oak Baptist Church is great: "I have preached during my pastorate work at White Oak Church 775 sermons, and baptized 348, of which 106 were Dukes. The church has paid me \$5,240.00." Well done, thou good and faithful servant. On Dec. 15, 1935, the church celebrated the 30th anniversary of his pastorate. A great day is reported. He is 69 years old and going strong.

GOOD NEWS FROM THE BAPTIST RESCUE MISSION

Not for more than two years have we had such numbers as now. And the Lord is very graciously bestowing his blessings. Scarcely a night that we do not have one or more conversions. Unusual serious-

ness seems to mark the men as hardly ever before. So many have gone through such hardships they seem more disposed to hear of the Great Helper.

Let all our friends remember us in their prayers for these nightly services. Last week we gave an average of 92 free meals daily. This is not counting at least 250 free meals in our Woman's Home for the week.

J. W. Newbrough,
740 Esplanade, New Orleans.

WORK AMONG THE MEXICANS IN THE DELTA

With the Great Commission before us, Christians everywhere should be interested in "The stranger within our gates." To gain a livelihood, hundreds of Mexicans have come from Texas and Mexico to the cotton fields in the Mississippi Delta. A few of them had been converted before they came, others have been won to Christ since that time. Ever since I came to the Delta eight years ago, I have enjoyed preaching to the Mexicans intermittently. But they are so migratory that it is difficult to establish permanent churches among them.

By invitation, I recently spent 10 days in and around Hughes, Ark. In the afternoons I taught an enthusiastic mission class, using the book, "Thirty Years in Mexico." I preached to the Mexicans at night. One of the women reminded me that I received her into the church in a meeting I held for the Mexicans in Bastrop, Texas, sixteen years ago. To others of these Mexicans who are now in Arkansas, I used to preach when they were located near Leland, Miss. Rev. Paul Bell, of Texas, came to Leland several years ago and held a meeting among these people, baptizing 29 of them. Of this number Pastor Lipford of Hughes has already received into his church fourteen by letter and has baptized three others. In one of my recent meetings in Hughes we counted sixty-four persons present. I was so overjoyed that for the time I forgot myself, thinking I was back in Old Mexico in one of my meetings there.

I aided these Delta Mexicans in organizing a Sunday school. For this they selected officers and teachers from their own ranks. By vote they also selected one of their number to preach regularly for them, the one chosen being a lay preacher. Of course all their meetings must be held in Spanish, since very few of the people can either speak or understand the English language.

This work is to be recognized as a Spanish mission of the Hughes Baptist Church. They plan to organize soon a B. Y. P. U. and a Woman's Missionary Society.

It is better for a preacher to put ten people to work and show them how to do it, than for him to try

to do the work of ten people.

J. G. Chastain,
Lexington, Miss.,
Dec. 18, 1935.

FLASH: Dr. Meadows and Mr. Thomas F. Carter of Quitman, Mississippi, sent us 62 mops. Oh boy, did they come in at the right time? I say they did, as we were completely out of mops. Now when somebody reads this, and feels that they would like to do something for us, just send us a few dozen brooms. They would be appreciated.—W. E. Farr, Supt., Baptist Orphanage.

BID THAT COLD BE GONE!

Oust it Promptly with This Fourfold Treatment!

BEWARE of a cold—even a slight cold—and any cold! A cold can quickly take a serious turn.

What you want to do is treat it promptly and thoroughly. Don't be satisfied with mere palliatives. A cold, being an internal infection, calls for internal treatment. That's common sense. A cold, moreover, calls for a cold treatment and not for a cure-all.

Grove's Laxative Bromo Quinine is what you want for a cold. First of all, it is expressly a cold tablet and not a preparation good for half a dozen other things as well. Secondly, it is internal medication and does four important things.

Fourfold Effect

First, it opens the bowels. Second, it checks the infection in the system. Third, it relieves the headache and fever. Fourth, it tones the system and helps fortify against further attack.

All drug stores sell Grove's Bromo Quinine—and the few pennies' cost may save you a lot in worry, suspense and expense. Ask firmly for Grove's Laxative Bromo Quinine and accept no substitute.



GROVE'S LAXATIVE
BROMO QUININE



Sunday School Lesson

Prepared by
L. BRACEY CAMPBELL

Lesson for January 5th
A Song Concerning the Saviour

Larger Lesson, Luke I. Printed Text, Luke I:47-55.

Recorder of the song: Luke, a physician. He is said to have been a slave boy in the household of Theophilus, a wealthy government official in Antioch. Theophilus had the boy educated at the University of Tarsus, which then included the greatest medical college in the world. If this tradition be well-founded, Luke may have met Barnabas and Saul at Tarsus. Returning to Antioch, Luke is said to have given faithful service in his master's family, until the gospel being preached in Antioch, he became one among the first converts. Theophilus became a convert and gave Luke his freedom. All the years of his freedom Luke spent in preaching, healing, teaching, writing—all for the glory of Christ. Luke was the companion and personal physician of Paul. They wrote more than half of all the New Testament, and Luke wrote more than Paul. The French infidel Renan calls Luke's Gospel, "the most beautiful book ever written."

Bear in mind that Luke was a man of science, no visionary or vain theorist. He was not of the type of training to have given easy credence to a fabrication of a fallen woman that her child was the result of a divine overshadowing of the Holy Spirit; but Luke is precisely the one of all the New Testament writers who makes largest place in his account for the details of the miraculous conception and virgin birth of our Lord. He who would attempt to disprove the virgin birth of Jesus, would do well not to call Dr. Luke as a witness. Note again, the writing of this trained physical scientist is exactly that portion of the New Testament wherein the greatest possible stress is laid upon the presence and presidency and activity of the Holy Spirit. Luke says (1:35) that Jesus was begotten by the Holy Spirit; (1:41) Elizabeth was filled with the Holy Spirit; (1:67) Zacharias was filled with the Holy Spirit. It is not said in this passage that Mary was filled with the Holy Spirit, yet we may be certain that she was, since no person uninspired could have uttered this wonderful song. It comprises Mary's prophetic history of the reign of her Son, our Savior.

Circumstances of the Song.

1. Precedent. (a) The annunciation of the coming birth of John the Baptist. (Luke 1:5-23) (b) Annunciation to Mary of the coming birth of Jesus. 1:26-38).

2. Attendant. (a) Mary's visit and salutation to Elizabeth. (1:39, 40). (b) Elizabeth's prophetic response. (1:41-45).

Mary's Song (Luke 1:46-55)

46. My soul, I, myself, my inner being. Doth magnify. Praise, extol, ascribe honor to, bow in reverence before. Mary was advanced in honor as she studied to magnify her Lord.

47. In God my Saviour. This would appear to refer to the Messiah, of whom she was to be the mother. Mary confesses herself in need of a savior. In the Bible, God is never called the Savior of angels or holy beings. Mary here exults in God as her Savior not merely from a state of earthly obscurity, but also from a state of spiritual wretchedness and woe.

48. For. Because. Mary gives in this and the next verse the reason for her praise of God. He hath regarded. He has looked upon and cared for, the low estate, the humble condition. The words doubtless refer to her humble station, but her words also imply a lowliness of heart and a conscious unworthiness of so great happiness as God had bestowed upon her. She loses sight of any personal deserving in ascribing all to the unmerited mercy of God.

For, behold, from henceforth (from now on) all generation (all kinds and ages of people) shall call me blessed (happy). Nothing is here said or implied of the worship of Mary. There is no more reason to worship her than to worship Abraham, to whom it was said that he was to be a blessing to all the nations.

49. For. Because, introduces another reason for her exultation. "He that is mighty did great" (wonderful) "things for me." She speaks with awe of the mighty God who has manifested His presence and sovereign power to her in working a miracle equal to that of the first creation. "Holy is His name." Mary loses herself again in her ascription of praise to God. He is her only object of worship. Name represents God's being, as He revealed Himself to men, holy in his nature and works, and especially in that wonderful work by which she would become the mother of the Messiah.

50. Coupled with His holiness is His mercy, kindness, pity, and compassion to the needy. This compassion of God never fails, but rather flows on, a broadening, deepening stream, forever, "from generation to generation," to them that fear Him. Mary's cause for rejoicing lies not only in God's mercy to herself, but to others of all climes and all times.

51. He, hath showed strength. Here begins further recognition of God's sovereign power and grace. He wrought strength, of might, mighty deeds. The original language here lends itself to the thought that Mary not only looks at the wonders which God has wrought of old, but prophetically catches a view of the triumphs of Christ's kingdom, and in the spirit of prophecy celebrates them as already accomplished.

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He hath scattered. He scattered. He has discomfited the haughty, defeating their plans and bringing to naught the devices of their hearts.

52. He had put down. He cast down princes from thrones, and He not only had done this when Mary spoke, but he has done it since, and she in prophetic vision sees all anti-Messianic power overthrown, and with such clarity and certainty that she speaks of it as already accomplished. And exalted them. Haughtiness is humiliated, humility is exalted. Judgment and mercy go together. He that casts down the great and haughty raises up the obscure and humble, e.g. Saul and David.

53. The hungry—the rich. Same general idea as in preceding but different imagery. The outward conditions here implies that character often connected with it. God in the exercise of His sovereign power and grace is no respecter of persons. The phrase, "sent empty away," denotes peremptory dismissal, empty handed, e.g., the Pharisee and the Publican. (Luke 18:9-14).

54. Hath holpen. He helped. Mary as a prophetess sees the Messiah already come and the promise fulfilled. Israel his child, meaning spiritual Israel, whether Jew or Gentile. In remembrance, etc. To remember mercy, that He might remember mercy, which He had promised to Abraham and his seed forever.

55. As he spake to our fathers. A reference to the patriarchs and to David, from whom the Messiah was to descend. To Abram and his seed forever. To Abraham and the like faithful of all the earth in every era.

Thus runs the song which ages ago got the name, The Magnificat. Mary at the home of Elizabeth, like Moses after the crossing of the Red Sea, has a subject for her song, under the guidance of the Spirit, she sang of that subject. She sang of God, King and Savior, strong and compassionate, righteous and resourceful, provident and faithful.

Gray Hair

Best Remedy is Made At Home

You can now make at home a better gray hair remedy than you can buy by following this simple recipe: To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it yourself at very little cost. Apply to the hair twice a week until the desired shade is obtained. Barbo imparts color to streaked, faded or gray hair, making it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

Quicker Relief From Headache

STANBACK acts fast! Soothes crazed nerves and relieves the meanest headache in a few minutes. STANBACK is Nature's Friend, because it leaves no unpleasant after-effect. You will marvel at the difference a "Balanced Prescription" can make in easing headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes. At all drug stores. Trial size 10c. Economy size—25c.

MRS. WM. THOMAS HENRY

Born Patty Birdsong in Sussex County, Virginia, November 17th, 1850; died at her home near Youngtown, November 24th, 1935. She moved with her parents to Hinds County, Mississippi, in 1859, was married to William Thomas Henry, February 21, 1867. A few years later she was baptized into the fellowship of Beulah Church at Brownsville. Moving into Warren County the family brought their letters to Edwards Church. The Baptist Record was a weekly visitor since 1870. Loyal Christians, intelligent church members. A quarter of a century ago her beloved companion was called to his reward. With calm courage and serene faith she drew her children to her and bravely carried on. Her gentle, kindly ministrations won all hearts. Her home was the mecca for family and friends. A home of Christian culture and gracious hospitality. High principle and unquestioned integrity were precept and example there. Six sons, C. J., Hub, Emmett, I. N., Phil and Tom and one daughter, Mrs. Anna Jones, survive her. To them and their families who so devotedly ministered to her as she passed within the veil, she left a priceless heritage of Christian motherhood to light the darkest day and smooth the roughest road.

FLASH: For a number of years the Seale Lily Ice Cream Company has furnished our children with ice cream for their supper every Sunday night. Now that means something to these fine boys and girls. They appreciate it, and so do we. God's blessings on the Seale Lily Ice Cream Company.—W. E. Farr, Supt., Baptist Orphanage.

FOR CHEST COLDS

DISTRESSING cold in chest or throat, never safe to neglect, generally eases up when soothing, warming Musterole is applied.

Better than a mustard plaster, Musterole gets action because it's NOT just a salve. It's a "counter-irritant"—stimulating, penetrating, and helpful in drawing out local congestion and pain.

Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Tested and approved by Good Housekeeping Bureau, No. 4867.

MUSTEROLE
BETTER THAN A MUSTARD PLASTER
MADE IN U.S.A.

THIS GENUINE JUNIOR GUITAR FOR YOU!
Get this handsome instrument now. Here's how. Just send your name and address (SEND NO MONEY). WE TRUST YOU with 24 packs of Garden Seeds to sell at 10c a packet. When sold send \$2.40 collected and WE WILL SEND this mahogany finished guitar and five minute instruction book absolutely FREE. Write for seeds NOW. A post card will do. Address: LANCASTER COUNTY SEED COMPANY Station 219, Paradise, Pennsylvania

MEETING "MR. SPEAKER", "UNCLE JOE" CANNON

By **Arthur J. Barton, Chairman,**
Social Service Commission,
Southern Bap. Con.

In the foregoing articles I have shown the development of social service action by the Southern Baptist Convention to the point of resolutions in 1908 providing for a standing committee of fifteen on temperance. The resolutions providing for this committee were offered by Dr. Edgar E. Folk of Tennessee. Under ordinary parliamentary procedure Dr. Folk would have been named first and would have been chairman of the committee. But the committee as announced by President Joshua Levering was as follows: A. J. Barton, J. E. Johnson, S. J. Brooks, J. B. Gambrell, J. A. Maples, C. W. Daniel, P. E. Burroughs, all of Texas; W. T. Amis, Arkansas; H. A. Sumrall and C. V. Edwards, Louisiana; L. C. Wolfe, Oklahoma; W. T. Lowrey, Mississippi; E. E. Folk, Tennessee; W. D. Upshaw, Georgia.

Whether or not I served as chairman of the committee I cannot now definitely recall.

The next session of the Convention met at Louisville, Ky. I could not attend that meeting. The report of that committee, which was a strong comprehensive report, was presented by Dr. Folk and signed by the following: Edgar E. Folk, S. P. Brooks, C. W. Daniel, J. B. Gambrell, L. C. Wolfe, W. E. Amis, W. D. Upshaw, B. G. Lowrey and H. A. Sumrall. Space will not allow the reproduction of this report. As just said it is a strong and comprehensive document. Pending the consideration of this report, "The Convention was addressed by Clinton N. Howard of Rochester, N. Y., and the report was adopted." It does not differ in any essential principle from the resolutions adopted at the previous session.

Resolution No. 4 of this report is as follows: "That a standing committee on temperance be continued to report at the next session of the Convention, and that a report on the subject be made a part of the regular order of business of the Convention." The report was presented on the fifth day at the evening session. It is Item 91 in the Convention Annual. Item 92 records the adjournment of the Convention with prayer offered by Dr. E. Y. Mullins.

I fail to find any record of the announcement of the Standing Committee on Temperance by the President of the Convention. At that time committees were not listed in the first part of the Annual so fully as they are now and so far as I am able to discover the Convention record does not contain the personnel of the committee on temperance for that year.

At the next session however on the sixth day afternoon session, Item 130 of the Convention Annual, shows that "M. B. Adams, Kentucky, read the report of the Committee on Temperance." The report is signed, M. B. Adams. This does not indicate whether Dr. Adams was chairman of the committee nor

whether there were other members of the committee, or who were the other members. It is a strong, comprehensive report covering about three pages of the Convention Annual in small type. The report was followed evidently by very general discussion. The Annual says, "The report was discussed by M. B. Adams, Kentucky; L. C. Hardman, Georgia; I. N. Loftin, North Carolina; Chas. Karney, Texas; (should be John Carney, probably; J. B. Gambrell, Texas; Henry Wood, representing the Temperance Committee of the General Baptist Convention; J. B. Lawrence, Louisiana; A. J. Barton, Texas; Peyton Stephens, China; W. D. Upshaw, Georgia; Benj. Cox, Arkansas, and the report was adopted."

At that period the question of inter-state legislation for the protection of dry states and counties was the paramount issue before the temperance forces of the country.

The last paragraph of Dr. Adams' report reads as follows:

"We also recommend that the President of this Convention appoint a deputation of from three to five members who shall visit Washington in person, very soon, and lay before both Houses of Congress a petition embodying therein the recommendations of this report as to Federal legislation, the President of this Convention to be the Chairman of this deputation."

Following the list of those who discussed the report we have this record: "Under the provision of the report, the Committee was made to consist of the President of the Convention; A. J. Barton, Texas; Benj. Cox, Arkansas; B. D. Gray, Georgia; J. M. Frost, Tennessee."

I was asked by the President of the Convention to go ahead to Washington and make arrangements for the hearing with "Uncle Joe" Cannon, then Speaker of the House of Representatives. My approach was through Rev. Edwin C. Dinwiddie, recently deceased, then a young man but for several years a temperance legislative representative in Washington, a man of many contacts and good influence with official Washington. Arrangements were made for our hearing with "Uncle Joe" and the other members of the committee notified. They came on to Washington, all except Dr. Benj. Cox, and our conference with "Uncle Joe" was had, as I now recall and as the records indicate, on the afternoon of Tuesday, May 17th. There were present in the conference Joshua Levering, A. J. Barton, B. D. Gray and J. M. Frost. We were received, of course, by the secretary of the Speaker who escorted us back to the Speaker's office. After introduction and greetings, "Uncle Joe" took his seat at the desk, pulled out a desk drawer and said, "Lemme see, do we Baptists smoke?" Knowing that I was the only one of the group that did smoke I replied, "Well, some of us do, Mr. Speaker." He then passed the cigars. Mr. Levering and Dr. Gray declined. Dr. Frost and I accepted. I knew that Dr. Frost did not smoke and wondered what he was going to do with

the cigar. When "Uncle Joe" offered him a match Dr. Frost, with embarrassment and with halting speech said, "Uh,—I—well, Mr. Speaker, I am going to keep this as a souvenir." "Uncle Joe" and I lighted our cigars and smoked.

His first word was, "Gentlemen, I am glad to see you but I cannot remain with you long. The House is sitting as a committee of the whole and as soon as the committee is ready to rise I shall have to be in the chair." The remarkable thing is that the conference became so interesting with our committee, especially Dr. Gray with his keen sallies of wit and humor, that the Speaker seemed to lose his sense of time. Finally when his secretary came and said, "Mr. Speaker, the Committee has arisen and they want you in the chair," "Uncle Joe" said, "Go on—go on—tell 'em to put somebody else in the chair, I'm going to remain with these gentlemen." The fact is the conference lasted for an hour and a half. When we filed out there was a jam of newspaper reporters on the outside to ask us about the conference. Among other questions these newspaper boys, knowing the character of our delegation, asked, "Did 'Uncle Joe' cuss while you were with him?" Whether or not, it was an exceedingly interesting conference that will hardly be forgotten by any who took part in it.

As for myself, I may say that this conference was the beginning of a rather intimate acquaintance and friendship with "Uncle Joe" Cannon. You might not agree with his politics and you might not approve of his "cussing" but you were compelled to recognize him as a great and most likeable personality. It was this and his capacity for friendship and his command of situations and his leadership among men that gave him almost iron handed control of the House of Representatives for so many years.

FLASH: Quotations from Doctor Norris Palmer is given below. All Baptists of Mississippi know that Dr. Palmer was born and reared in Blue Mountain. He is my Timothy,

Wintersmith's Tonic
FOR
MALARIA
AND
A Good General Tonic

RED EYES Quickly cleared up after reading, sewing or driving.
Dickey's Old Reliable Eye Wash has given painless, prompt relief for 60 years. Price 25c.
DICKY DRUG CO., Bristol, VA.

How Calotabs Help Nature To Throw Off a Bad Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fifth night if needed.
How do Calotabs help Nature throw off a cold? First, Calotabs is one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

and I love him. Here is what he says: "Jesus sought the individuals, and the crowd sought Jesus." . . . "We must see faces beyond our plans and our organizations." . . . "If we stay on the job, trying to be Christians, we will not have time to find fault with others." Well, dear readers, how do you like the above statements?—W. E. Farr, Supt., Baptist Orphanage.

FLASH: Our Baptist State Convention that recently met in Meridian, in my judgment, was one of our greatest meetings. It seemed to me that there was a fine spirit prevailing among our preachers, and a determination to put the program over this year for the glory of God,—thus we hope and pray that it shall be.—W. E. Farr, Supt., Baptist Orphanage.

Help Kidneys

If poorly functioning Kidneys and Bladder make you suffer from Getting Up Nights, Nervousness, Rheumatic Pains, Stiffness, Burning, Smarting, Itching, or Acidity try the guaranteed Doctor's Prescription Cystex (Sigsbee).
—Must fix you up or money back. Only 75¢ at druggists.

VACUUM PACKED
IN USEFUL GLASS JARS
SAVE THE COUPONS
Morning Joy COFFEE

BARGAIN

| BUS FARES Between Jackson And | |
|-------------------------------------|--------|
| Pontotoc | \$3.78 |
| Oxford | \$3.01 |
| Water Valley | \$2.71 |
| Grenada | \$2.15 |
| Meridian | \$1.79 |
| Holly Springs | \$3.57 |
| Ackerman | \$2.15 |
| Columbus | \$3.06 |
| Starkville | \$2.55 |

Several buses daily each way.
Round-trip tickets 10% less.

Tri-State Coaches
Jackson, Miss.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the system. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.
Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

You will be glad to know, I'm sure, that on Dec. 23rd our children of the Orphanage are to be the guests of the Sunday school of the First Baptist Church of Jackson, in the Sunday school auditorium of the church, and a Christmas tree and party, both for them, will be arranged for. At least one toy for each child, with a bag of nuts and candies, and one of fruit for each, will be provided. This happy celebration has been held each year, for the past 25 years, and we hear that it is to be cared for in unusually good fashion this Christmas.

By the time you read this, we will have had at our house quite a celebration of our own. Our oldest son and his wife, from Colorado, our second boy from Florida, with his wife and his little daughters, Jeannie and Ann, Julia Frances and her father and mother from Magee, Bettie and John Crawford with their daddy and mother from Brookhaven, will be with us a few days at Christmas, while Adele and Mary and Jimmie, with their parents from Memphis will be here a few days before Christmas. We hope it will be a very joyous time.

A few more letters than usual this week, and nearly every one has money in it for our two causes. Mary Adelyn is going to Alabama for her Christmas. Ernest promises to tell us next time what Santa Claus brings him. Mary Nell sends us her dues (as do Mary Adelyn and Ernest) and says her school work is so heavy she scarcely has time to play! That's too heavy, isn't it? Mrs. Austin, as is her faithful habit, sends her dues, and talks a little about the Phillips' Birthday offering, to which she promises \$1.00 when her birthday comes. Not that she is anywhere near one hundred, far from it, but she thinks \$1.00 is a nice amount to give. I think so, too. And it makes more money for the offering, too.

The next letter, from Miss Fannie Thornton, sends one dollar for the birthday offering, which pays for the birthdays of three children and their aunt. Brother Cormier writes a very appreciative letter, he is very grateful for what we are able to do for him each month.

Let's see how many of you will answer the questions in Mrs. Mayo's scripture lesson. I believe you will find this study of Exodus, the second book of the Bible, very instructive and helpful.

Christmas week is the only holiday the Baptist Record takes in the whole year, which means that you had no Record last week, no Children's Page, and this is Jan. 2, 1936. I hope some of you will be writing us about the happenings of Christmas, at your house. I'm wishing you a very happy time.

Much love, from
Mrs. Lipsey.

Mrs. Mayo's Scripture Lesson Exodus

Exodus is the second book of the Bible. It means going out. In the Bible it means the Children of Israel leaving Egypt, or going out from bondage. It shows God's care for His people.

In the first chapter we have the names of those who went into Egypt, in all, seventy persons, all descendants of Jacob or Israel. After remaining about four hundred years there were about 600,000 men, besides the women and children, which altogether were about three million.

In the second chapter we are shown how God cared for one little baby boy and had him brought up to be a leader of his people; a great

leader, who led his people out of Egypt on to the Promised Land, but not into it.

Exodus was written by Moses, the same as Genesis. It covers a period of over four hundred years.

In this book we're not given the names of so many different characters but mostly study the nation as a whole. We first find one fact about their being under bondage, yet having been under bondage so long they could not readily receive a deliverer, until God showed them many signs and wonders, most of them called plagues. Through them all God cared for His own people.

They were under the terrible Pharaoh, or king, but he was not the one of Joseph's time, for that was the name given to the Egyptian kings at this time. The reigning king is believed to be Rameses II.

Then Exodus tells us about their going out full handed and of their wanderings and their murmurings for you know we are prone to murmur even amid all God's blessings. In Exodus is recorded the birth of Moses and an account of most of his life's work leading, teaching, and helping God's people out of Egypt on to the Promised Land. It is one of the most beautiful stories we can find anywhere.

The best verse is 23rd chapter, 20th verse, "Behold I send an angel before thee in the way, and to bring thee into the place which I have prepared."

..... was king of Egypt.
There were plagues sent.
..... mother put him in a little ark in the river and he was found by

..... saw a burning bush on mountain and afterwards the was given on this mountain.

The were drowned in the Red Sea.

The Children of Israel were guarded by in the day and a by night.

In what chapter do we find the ten commandments?

2. Who was Moses' helper?
3. Who was his sister?
4. What did they eat for bread in the wilderness, also for meat?
5. What did they have as a place of worship?

Eunice, La.,
Dec. 16, 1935.

Dear Mrs. Lipsey and children:
I was made indeed happy by your gift to me of \$10.80. I remain grateful to you for this offering and I assure you it means more to me than you can know.

We are still very happy with the work of our little church. The Lord has been good to us in our labor for Him.

We cease not to remember you in our prayers. May His rich blessings be added to you and your good work.

Trusting this Christmas will be one of great joy and happiness to you and family. Remember me to the Children's Circle.

Your co-worker in Christ,
Theo. Cormier.

Leland, Miss.,
Dec. 14, 1935.

Dear Mrs. Lipsey:
I think we had a fine offering for the Orphans and I hope we do just as well for Christmas. I am glad we got a good offering for brother Cormier.

I am going to Alabama to spend Christmas with Grannie, and I know I'll have a good time.

Charlotte Dickey and I made five

sugar plum trees and three to take to school; we had a good time doing it. Although I got some silver paint on my hands but I got it off. I am sending dues for Jeannie Lipsey Club No. 9, \$2.00, for December.

Wishing you a happy Christmas,
Your friend,
Mary Adelyn Milam.

You and Charlotte do some mighty interesting things, Mary Adelyn. Some one gave me a sugar plum tree—Christmas before last, and we surely did enjoy it. Many thanks for the dues, and a happy, happy Christmas to you all three.

Camden, Miss.,
Dec. 16, 1935.

Dear Mrs. Lipsey:
Enclosed you will find one dollar (\$1.00) for the birthday offering. Julius Ashley Hamilton, 6. Francis Clay Matlock, 9. Edwin Orlando Matlock, 13. Our aunt is sending enough to make out the dollar. She has a birthday too.

We enjoy your page and like the puzzles so much.

Lots of love for a good Christmas.

Miss Fannie Thornton.

Taylor, Miss.,
Dec. 11, 1935.

Dear Mrs. Lipsey:
Am sending my Jeannie Lipsey dues, one dollar (\$1.00), for December.

Wishing you a happy Christmas and great success for the New Year.

I will send the Phillips' birthday offering too, as you say, I am not 100 years old but I may send \$1.00 in August 1936 if I am among the living. Pray for us.

The holidays will soon be here, isn't it sad how some will spend them, the large majority will have no respect for our dear Saviour's birthday, only make sport of it in a sad sinful way.

Sincerely,
Mrs. M. G. Austin.
I am wishing for you and Mr. Austin much of pleasure during the holidays. And just think of how much is done for poor people and little children for Christmas! I'm so glad of that. You are, yourself helping when you send your club dollar. Thank you.

Star, Miss.
Dear Mrs. Lipsey and Circle Family:

Am sending December dues for Jeannie Lipsey Club No. 16. Hope you all will have a merry Christmas and happy New Year. I will write more next time and tell you what I got for Christmas.

With much love,
Ernest Clark.

Grenada, Miss.,
Dec. 18, 1935.

Dear Mrs. Lipsey:
Am sending three dollars, Club No. 14 dues. Am sorry I am late but have been so busy in school and with my music, and expression till I do not have much time even to play. I just hope you, Dr. Lipsey, and the Orphans and brother Cormier will have a good Christmas and a happy New Year.

Lots of love,
Mary Nell Rayburn.

COMMEMORATION OF THIRTY YEARS WORK AT WHITE OAK

On December 15, 1935, White Oak Church commemorated my 30 years work in succession.

Prof. Jessie Gill, superintendent

PIMPLY SKIN

from clogged, irritated pores, can be relieved, improved, and healing aided with

Resinol



of White Oak School, was in charge of the program. The Lord blessed us with a beautiful day and the attendance was estimated as two thousand people. The first 15 minutes was given in song and prayer service. Welcome Address by J. B. Gill. Response to Welcome Address by Prof. L. D. Bassett. The sermon was by Rev. J. E. Wills. It was a great and also a very appropriate message that brought us all closer to the Lord. Then the noon hour with a bountiful dinner for all, after which the afternoon program. First call names of each of my eleven churches which responded with the number of representatives from each church and speeches and gifts. The gifts for us from my churches and other churches amounted to two hundred and fifteen (\$215.00) dollars. We then had speeches from Judge E. M. Lane, Judge Ben Stevens, Attorney Jeff Wills, Attorney Earnest Stennett, Rev. L. D. Bassett, W. E. Holcomb, president Woman's College, Hattiesburg, and songs by the Woman's College girls. A speech of thanks of kindness in behalf of the family for the gifts by Rev. C. S. Moulder.

I have preached during my pastorate work for White Oak Church 775 sermons, and baptized 348, of which 106 were Dukes. The church has paid me \$5,240.00.

My family of children, grandchildren and great-grandchildren, my brother and two sisters, were all present.

It was indeed a great day, and we all left there rejoicing.

D. W. Moulder.

FLASH: The Thanksgiving offerings are coming in already. Indications are very favorable toward a good supply of items of every type. God bless the people who are generous and thoughtful enough to remember these 250 orphans, who are their responsibility and care, also. —W. E. Farr, Supt., Baptist Orphanage.

FLASH: Wasn't that a fine offering from my old home county, Lauderdale? One solid carload valued a bit under \$3,000.00. God bless them. I am proud of them. We are going to try to get a card of thanks out to every individual who contributed to the support of this orphanage. —W. E. Farr, Supt., Baptist Orphanage.

Of Interest To Women

Certain functional pains with which many women are afflicted are known to have been relieved—in a harmless manner—by the medicine, CARDUI. Mothers have recommended it to their growing-up daughters for over fifty years. Thousands of women testify Cardui has benefited them. Of course, if it does not benefit you, consult a physician. Cardui, for women, is sold by reliable druggists.

checks
666 COLDS
and
FEVER
first day
HEADACHES
in 30 minutes
Liquid—Tablets
Salve—Nose
Drops

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

OXFORD, MISS. JACKSON, MISS.

Happy New Year To You

Begins a new year with new resolutions, new desires, new ambitions, new opportunities, new blessings, new responsibilities and new achievements. We wish for every member of every B. Y. P. U. and B. A. U. a year that will give to you added courage, strength and spiritual growth. May you know the Master more intimately and serve Him more completely and thus receive a fuller joy during this year.

Is your unpaid tithe helping to clog the stream of Salvation?

"With that which we cannot keep we may obtain that which we cannot lose?"

Ellistown Organizes Senior B.Y.P.U.

The first Sunday in December Miss Lora V. Smith, associate director of the New Albany B. T. U., took some helpers and with them went to Ellistown and there organized a Senior B. Y. P. U. They organized with twenty members and Mr. W. A. Greer was elected as president. This is the expression of the good work of an active associate director of a B. T. U. who is chairman of the Extension Committee. We congratulate Ellistown young people.

Mississippi Baptist Training Union Five Year Program

1. Suggested General Objectives for Five Year Program:

(1) To establish the Baptist Training Union more thoroughly in the thinking of our people as the church program for training all church members and as an essential element in the Christian educational program of every Baptist Church.

(2) To make substantial progress in the enlistment of all our people in all our church and denominational life through a permanently effective means of enlistment, namely, the training process.

(3) To present God's challenge to our young Christians to meet the demands of the new day with a complete dedication of their lives to the Master in any life calling into which he might direct them, and to be ready at all times to respond to his call to preach the gospel at home or in the uttermost part of the earth, or to enter any other field of Christian service as a vocation.

(4) To fortify our people with the truth and to equip them better through Christian training to meet the issues—social, racial, economic, political and religious—of the complex age in which we live.

2. Suggested Specific Objectives:

(1) Number new training unions, with at least a director, 1,000.

(2) Increase in enrollment, 15,000.

(3) Number new Junior B. Y. P. U.'s, 100; Enrollment, 2,000.

(4) Number new Intermediate

B. Y. P. U.'s, 150; Enrollment, 3,000.

(5) Number new Senior B. Y. P. U.'s, 200; Enrollment, 4,000.

(6) Number new B. A. U.'s, 300; Enrollment, 6,000.

(7) Number new associational training unions, 5.

(9) Number A-1 Organizations: Training Unions, 50; Junior B. Y. P. U.'s, 300; Intermediate B. Y. P. U.'s, 300; Senior B. Y. P. U.'s, 500; B. A. U.'s, 100; Associations, 20.

What part of this "Specific Objectives" goal will your association accept for this five year period? What part of your five year goal will you set for THIS year?

COMMITTEE CORNER

For Sunday, January 5

Resolve for 1936:

To work COMMITTEES in order to train EVERY MEMBER,

To recognize Christ's presence in every service,

To seek Christ's guidance in every plan,

To make Christ the center of every life,

To have a B. Y. P. U. worthy of His leadership.

For Sunday, January 12

PROGRAM COMMITTEE — Intermediate—Secure a map of Palestine, including Egypt, to use during the program. The group captain will have a red pencil with which to trace the course of travel as the union follows it in the program.

MEMBERSHIP COMMITTEE — One leader suggests a light-house contest. Each group has a light-house, at the base of which stones have been drawn in. As each new member is brought, the group that brought him has the privilege of painting one of the stones in the base. The contest ends when one group completes its light-house.

MISSIONARY COMMITTEE — Use the idea of an Intermediate leader who had a member of this committee give one statement about our Baptist missionary work each Sunday night for a quarter. At the end of that time the treasurer conducted a review and gave a test on the information that had been given each Sunday night. Such statements as "Our foreign mission headquarters are located in Richmond, Virginia," or "Our gifts keep missionaries in fourteen foreign countries," are usually news to most B. Y. P. U. members.

SOCIAL COMMITTEE — Have you made "A Guest Book" for January? How about making it in the shape of a snow man, or an hour glass, or the proverbial "new leaf"?

INSTRUCTION COMMITTEE — Senior—There is a well-known expression about "Ashes of faith." Since the theme for the quarter in our Senior B. Y. P. U. is "faith,"

for the quiz tonight, the leader might cut out seven pairs of shoes, with questions on the back of one in each pair and answers on the back of the others. As they are read the shoes will be matched.

Intermediate—Combine the sword drill and Bible quiz tonight, using the questions in the Quarterly. As each question is answered the leader gives out the reference. Then the leader reads the questions without the reference and the members, remembering the references just used, find them again.

S. S. ATTENDANCE DEC. 29TH

| | |
|---------------------------------------|-----|
| Jackson, First Church | 620 |
| Jackson, Calvary Church | 536 |
| Jackson, Grif. Mem. Church | 454 |
| Jackson, Davis Mem. Church | 103 |
| Jackson, Parkway Church | 103 |
| Jackson, Northside Church | 66 |
| Meridian, First Church | 436 |
| Meridian, First Church (12-22-35) | 379 |
| Laurel, First Church (12-22-35) | 295 |
| Laurel, West Laurel Church | 293 |
| Laurel, West Laurel Church (12-22-35) | 366 |
| Laurel, Second Ave. Church | 154 |
| Laurel, Second Ave. Church (12-22-35) | 165 |
| Laurel, Wausau Church | 37 |
| Laurel, Wausau Church (12-22-35) | 42 |
| Pine Grove Baptist Church (Jones Co.) | 81 |
| Brookhaven, First Church (12-22-35) | 439 |
| Springfield Church (12-22-35) | 47 |

B. T. U. ATTENDANCE DEC. 29

| | |
|-------------------------------------|-----|
| Jackson, First Church | 110 |
| Jackson, Calvary Church | 106 |
| Jackson, Grif. Mem. Church | 163 |
| Jackson, Davis Mem. Church | 65 |
| Jackson, Parkway Church | 25 |
| Jackson, Northside Church | 25 |
| Brookhaven, First Church (12-22-35) | 152 |
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"NO JOKE"

My booklet entitled, "The World's Future As Revealed in the Bible," is "no joke," but the result of a lifetime of earnest Bible study. It will be put on the market at the request of a number of consecrated ministers and laymen. The manuscript has been read and approved by two from among the most devout and capable ministers of the South. The name of one is withheld from the public for two reasons satisfactory to him and to me. The other one of the two, is our own Dr. W. A. McComb, so well known as pastor and evangelist.

My desire to employ one agent in every large town, and two in every city in Mississippi and Louisiana, is "no joke." Any agent of average ability can earn a "living wage" at the price I will pay. At thirty cents postpaid, or twenty-five cents per copy from the agent, puts the booklet within the reach of

OLD STAMPS WANTED

Friends can help us care for poor patients by sending us old cancelled stamps. Do not remove them from the envelope or wrapper. Look in your attic or desk or trunk for old letters and send the stamps to SOUTHERN BAPTIST HOSPITAL New Orleans, Louisiana

any one who wants it.

It is "no joke" that the booklet is true to the title. But it also contains the gospel of the grace of God, and makes an appeal to accept Christ for salvation. For that reason, those who sell the booklet will be helping to spread the gospel. I hope to make this the greatest evangelistic work of my life.

Orders are already coming in; also requests for territory in which to sell, both of which are very encouraging to me.

Yours fraternally,

L. D. Posey.

TIDINGS FROM THE MOUNTAIN

God continues to greatly bless His work as carried on by Lowrey Memorial Baptist Church. A great blessing from Him was the coming of Dr. R. G. Lee, pastor of Bellevue Baptist Church, Memphis, and Rev. Gayle Holcomb, assistant pastor of Central Baptist Church, Hot Springs, to lead in a series of meetings as the Holy Spirit led them. Dr. Lee is one of the greatest Gospel preachers of our generation and brother Holcomb is a most excellent director of music. Our people prayed and worked, the Holy Spirit led, and God gave a genuine revival. There were 34 professions of faith, 30 of these coming for baptism, and 32 additions by letter. Of the 30 for baptism, there were 18 boys and young men and 12 girls and young ladies.

All those who read these lines are urged to pray earnestly that God will lead all of us here who name His name to help Him accomplish the things He wants to accomplish through us.

J. S. Riser, Jr., Pastor

"What part of a cow do the chops come from?"

"Don't you know?"

"Do you?"

"Haven't you ever heard of a cow licking its chops?"—Siren.

FEEL WONDERFUL EVERY DAY

PERHAPS you could if you did not have to suffer from periodic pains and discomforts. Have you tried Lydia E. Pinkham's Tablets? Sally Mariel works in a mill in Putnam, Connecticut. She had dizzy spells every month. "One of my friends told me about your Tablets," she says, "They are wonderful." Chocolate coated. Small size 25 cents.

Lydia E. Pinkham's TABLETS

MARRIED WOMEN

EARN UP TO \$20.00 IN A WEEK
Easy, spare or full time work, for ambitious women. Give away free samples of quality flavoring approved by Good Housekeeping, and make customers. Many earn up to \$20 in a week. No hard canvassing. Many samples full sized packages of household products FREE OF COST. Send no money. Write. BLAIR LABORATORIES, Dept. 956-N Lynchburg, Va.

Baptist Student Union

Blue Mountain College B. S. U.

On last Sunday evening the Blue Mountain College chorus, under the direction of Miss Linda Berry, Head of the Voice Department of the College, gave its annual Christmas program of music in the Modena Lowrey Berry Auditorium. Appropriate scripture passages were read by Miss Elizabeth Purser, Head of the Expression Department.

At noon-day prayer meeting Sunday Mrs. Crawley spoke to the group, telling a Christmas story which made each of us want to make this a sharing Christmas, a Christmas of unselfish giving, and a Christmas for Christ!

We expect to have a good delegation of Blue Mountain students at the B. T. U. Conference in Birmingham.

It is the hope of our B. S. council members that as Blue Mountain College girls return to their home churches that they will give of themselves in an unselfish way.

Blue Mountain B. S. U. wishes for the readers of the Baptist Record a joyous Christmas season and a happy New Year in the service of our Master!

Lourie Strickland, Reporter

Mississippi College B. S. U.

"Be Ye Doers . . ."

"Be ye doers of the word, and not hearers only." How often does one hear that command and how seldom it is carried out! The crying need of the world today is more doers of the word.

That is what makes the work which Mississippi College students are doing so significant. Militant, aggressive Christianity, carrying on to more and more victories in the name of Christ. Such is their work. Study courses, young people's revivals, student revivals—all this and much more is characteristic of the present B. S. U. of Mississippi College.

Many of you who read this will already have heard of the wonderful young people's revivals which were held in Jackson recently. Not young people's meetings or services or programs, but young people's revivals! Students of Mississippi College—thirty and forty of them every night—traveled to Jackson each night from Monday through Friday, distributed themselves among the six Baptist churches, and led in great worship services each night. A ministerial student or religious leader presided at each church; others, their fellow students, spoke; still others led in special fellowship meetings following the worship service.

Then, on Friday night, a great mass meeting of Jackson young people was held in the First Church of the city. Hundreds of young people were present as Mississippi College students representing every phase of preparatory endeavor—pre-medical students, pre-engineering students, pre-law students, and so on—told what Christ had meant in

their lives and what He could mean in their hearers' lives. The visible results were marvelous and extremely gratifying. Lives were changed, wills were transformed to conform with God's will, souls were saved. The far-reaching after-effects and unseen forces shall be revealed only in eternity.

Upon the invitation of the administration of the institution, Mississippi College students conducted a series of religious emphasis programs at the Hinds Junior College on Tuesday, Wednesday, and Thursday of last week. The series was begun on Tuesday night with the presentation of the well-known B. S. U. play "It Happened this Way." On succeeding nights interesting programs were arranged and presented, each program centering around student life and student problems. Prof. Chester Swor, director of student activity at Mississippi College, acted as leader and advisor in the meetings.

Continually, mission work is being carried on by the Mississippi College Ministerial Association. Through its extension work, this organization touches regularly those elderly people who make their homes in the Old Ladies' Home and the Old Men's Home, those unfortunates who are in the county jail, and many others. Too, from the Mississippi College campus there go many each week-end to fill preaching engagements all over the state.

And, of course, all of this is "over and above" the regular activities of the students, for, during this same period, new records are being made in Sunday school work, in B. Y. P. U. attendance, and in a number of phases of religious activity.

So, as they strive to measure up, in some small measure, to the Biblical command, Mississippi College students send it, as a ringing challenge, to every Christian in Mississippi, in these United States, in the world: "Be ye doers of the word."

WATCHING GOD IN BIBLE STUDY

(Continued from page 3)
human characters and interests. For example, the passages assigned for daily reading in connection with the lesson on Moses were listed under subjects with "Moses" as the first word in all but one. Thus the Lesson Helps said to the Bible readers that for six days the passages were about Moses,—the suggestion being, of course, that the readers should look chiefly for Moses. I am wondering if the lesson helps ought to assign subjects to the Bible passages. Might it not be best to let the student look chiefly for God in the passages?

This article is taking no fling at any agency of our denomination. The matter at issue is vastly larger than any one institution or de-

nomination. It concerns the entire Christian world, and it is that world that rises before me as the background against which I am writing. I am simply trying to call attention to a situation that seems to prevail almost throughout Christendom and to do this in no critical spirit, but in a spirit burdened with anxiety and with a desire to render at least a little service in this colossally important matter.

May I add this encouraging word: The subject chosen for the Sunday school lessons for the first six months of 1936 is "Jesus meeting human needs." In other words we are asked to keep our eye chiefly upon Jesus for six months in our Bible study and teaching in our Sunday schools. For this program we are indebted mainly to our honored and beloved Dr. J. R. Sampey, the Chairman of the International Sunday School Lesson Committee. But before we raise our hallelujahs over the prospects for next year let us face this question, "Will the writers of our Lesson Helps for those six months cooperate with Dr. Sampey and his committee by writing comments that will keep the eye of teachers and scholars fixed from beginning to end chiefly upon Jesus, with the human characters and other elements in the chapters being treated as pointing to, and throwing light upon, Jesus.

Alas, it seems not so. I have examined five (apparently the most prominent) of these interdenominational books of Lesson Helps for 1936 and although the subjects assigned for these lessons is Jesus, yet these lesson helps, instead of building the lessons around Him and making Him prominent from beginning to end, usually lift the human element into lofty and supreme importance.

Think of what this means for the vast Sunday school world for 1936.

"Why spend your time," you ask, "in parading dark conditions. Why not suggest a brighter and better way of studying and teaching the Bible, if you have such a way?"

The ultimate purpose of these articles is to suggest what seems to this writer to be a "better way." But the thought that inspires this and the next article is that if we Southern Baptists do not first real-

ize how powerfully we, as a people, are caught and carried forward by this humanistic, interdenominational, world-wide current, we may never awake to a realization of how we are treating the God of the Bible,—the One from whom must come our help, and the help of this drifting, chaotic world. We are not studying Him as we should. Let us, of course, study everything in the chapter, but build our study around God as the central and chief figure.

"But," says some one, "you have merely examined the Sunday school literature. Maybe the teachers, when they stand before their classes, are not following this humanistic trend that is found in the Sunday school literature."

I found myself anxiously wondering what method was being actually used by our teachers. This subject will be treated in the next article.

Cashew—Does your boy find his school problems hard?

Pecan—Oh, no. The problems are easy enough, but his answers are too original to suit the teacher.—Ex.

Refreshing Relief When You Need a Laxative

For constipation and the sluggish, bad feeling it causes, take a dose or two of old reliable Black-Draught!

What a relief! What a fresh sparkle to the eyes, keen zest for work or a lively good time!

Remember, Black-Draught is a purely vegetable product of Nature—clean plant leaves and roots, finely ground, not so very different when you come to think about it, from the vegetables you eat at every meal.

(Black-Draught dosage is easily determined—half a teaspoonful perhaps a little less, in some cases a little more. You'll soon find just the right quantity for you, and you will not have to be increasing the dosage later on.)

Sold in sealed cardboard containers. So economical that every 25c cent package brings you about 25 doses.

GIVEN Sweet Toned VIOLIN

Handsome finish, highly polished. Set of strings and bow included. **SEND NO MONEY.** Just name and address. **WE TRUST YOU** with 24 packs of Garden Seeds to sell at 10c a packet. When sold send \$2.40 collected and we will send Violin Outfit and Instruction Book. Learn to play in 5 minutes. No more money to pay. **EXTRA—\$1.00** in big prizes. You may win. Write for seeds today. A Post Card will do. **LANCASTER COUNTY SEED CO., Station 138, PARADISE, PA.**

Church Furniture
Work of the Highest Quality
At Reasonable Prices
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

WANTED

We want every reader of this publication who suffers with Headache, Neuralgia, Muscular aches or periodic pains to get quick relief.

CAPUDINE eases promptly. It relieves the pain and relaxes and soothes irritated nerves. Contains no narcotics—Has no unpleasant after effects on the stomach. Welcome comfort quickly restored.

Ask your druggist for Capudine Liquid or Capudine Brand Tablets.

CAPUDINE

Organizations Raise Money EASILY

WITH OUR COOPERATIVE SELLING PLAN
Practically every housewife in every community favors and uses Gottschalk's Metal Sponge. Merely let it be known that you are selling it for a worthy cause and much needed funds are acquired like magic. In the past twenty years we have assisted thousands of organizations to raise money. We will be delighted to help you. Write for particulars.

METAL SPONGE SALES CORP., Philadelphia

Gottschalk's METAL SPONGE

MY CHRISTMAS TREE

I cut me down a Christmas Tree.
It was as gay as gay could be.
I hauled it home and set it up,
My heart as empty as a cup.

From force of habit, long as life,
I trimmed my tree for child and wife,
With care for others close of kin,
But not a thought of needy men.

With lovely lights, I made it shine
With Christmas cheer for me and mine.

Then glancing out, I chanced to see
A sight that stabbed the heart of me.

I saw a boy, too proud to beg,
Go hobbling by on wooden leg.
How brave his smile, his voice
how clear,
He cried to me, "Good Christmas cheer!"

I think I'll send some toys to him.
He might forget his missing limb.
He might, in fancy, run and play,
Like other lads, on Christmas Day.

I know a little girl that's blind
And she is poor, but oh, so kind.
I would not make her feel her loss,
For charity is such a cross.

But maybe, from my Christmas Tree,
This little gift will bring her glee.
I know a score or more, I guess,
With whom to share my blessedness.

I wonder if your Christmas Tree
Is dear to you as mine to me?
I'm glad my tree of gifts is bare,
It was such fun for me to share.

—David E. Guyton,
Blue Mountain, Miss.

MRS. W. I. McGUFFEE

Sadness came to many hearts
when it pleased our Heavenly Father
to call to her eternal home our
beloved sister and co-worker, Mrs.
W. I. McGuffee.

Whereas, the Sunday school and
church and W. M. S. has lost a val-
ued member. Her outstanding work
was in the Junior Department, hav-
ing served many years as superin-
tendent.

Whereas, her many acts of kind-
ness and her cheerful Christian
spirit will live after her.

Whereas, the members of the
Woman's Missionary Society of
Flora Baptist Church do mourn her
passing and will miss her service
and trustful faith, her devotion to
her church and friends;

Therefore, be it resolved by the
members of the Flora W.M.S.: That
their beautiful sympathy be ex-
tended to the bereaved ones and
commend them to our Heavenly
Father and that a copy of these
resolutions be spread on the minutes
of the society and a copy be sent
to the Baptist Record and a copy
be sent to her husband and son.

Mrs. C. W. Lorange,
Mrs. C. E. Anding,
Mrs. Alexander.

MINISTER WHAT WILL YOU DO ABOUT IT?

450 Unemployed Preachers in Mis-
sissippi, 485 Churches Giving
Nothing to Cooperative
Program

Too many capable one-fourth time
churches are retreating to the af-
ternoon one service system. There-
by causing themselves to shrink
spiritually, paying less for pastors
salary, giving nothing to the Co-
operative Program, and increasing
the list of unemployed ministers.

Brethren, somebody is at fault. It
is the purpose of this article to
show where most of the fault lies,
and to make some suggestions,
that, if carried out, will do much
to remedy this backward trend that
is making hardshells out of many
of our supposed-to-be Missionary
Baptist Churches.

Full time pastors who are going
out and attempting to serve church-
es in the afternoon are mostly to
blame for this appalling condition.
Our churches need thorough and
intensive working with, and a pas-
tor who has full time work doesn't
have time to work with afternoon
churches and attend his duties with
his full time work also.

Many years ago we knew noth-
ing of intensive farming, but since
the days of agricultural schools
and colleges we have learned how
to take a small plot of ground, and
make it produce as much as 4 or 5
times that amount the land ordi-
narily produced. Brethren, some of
us preachers need to learn how to
do some intensive preaching and
pastoring. We are responsible for
what our churches are failing to
do. Not long since I heard about a
pastor who was preaching at eleven
churches, another who was preach-
ing at sixteen. Well, they may be
preaching at these places, but I ven-
ture the assertion that preaching is
all they are doing. No wonder there
were 483 churches last year in Mis-
sissippi who gave nothing to the
Cooperative Program. Any one who
is trying to serve ten or fifteen
churches doesn't have time to men-
tion missions or anything else. No
wonder there are 450 ministers in
the state who can't get work. I
know of preachers who are peddling
Rawleigh's products, and doing
other things to live on, waiting for
God to prepare a place for them,
while some of us preachers are half-
way serving from five to sixteen
churches. You may reply that if
these fellows are God-called men
God will make a place for them.
Let me ask you one? Is God's will
always done in your life? It isn't
always done in mine, and I am of

TWO BOOKS YOU'LL ENJOY!

"A Minister of Christ," a Biography of
Jeff A. Rogers, for 40 years one of Mis-
sissippi's most faithful gospel preachers.
Full of illustrative anecdotes and power-
ful applications. Chapters by B. G. Lowrey
and R. A. Cooper.

NOW ONLY 50 CENTS

"The Chimes of Dawn,"
A Book of Verses

Original poems of devotion, encouragement
and comfort. Fine as gift to sorrowing
or shut-in.

50 CENTS EACH—3 FOR \$1.00

Both books sent postpaid by author.

A. M. OVERTON
Editor of "The Clarion"
FULTON, MISS.

the opinion that His will is not al-
ways done in the church, especially
when it comes to calling of pastors.
You can politic Christ right on out
of the church, and I believe this
has been done in many instances.
Not every time a preacher is called
to a church is it the will of God
for him to take it. I know of a cer-
tain preacher who worked six
months to get a certain church, and
after getting a notification of his
call answered thus: "After prayer-
ful consideration I have decided to
accept the call." I don't doubt that
he prayed over the matter, but I
believe he made up his mind to ac-
cept six months before.

I want to give two reasons why
we preachers take charge of too
much work.

First: We feel that the people
will go pastorless if we do not ac-
cept.

Second: We are selfish and want
a larger income.

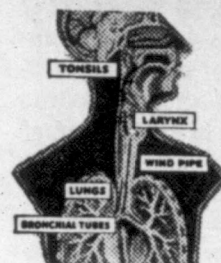
Classify yourself. You may be-
long to both classes. If you are like
the first type that I mentioned,
let me remind you again that there
are 450 preachers who could handle
the work and give more time and
effort to the church than you are
giving. There was a time when you
and I were two of these unemployed
450. Let's remember these fellows
when we go to accept work for
next year.

The pastor who takes afternoon

work makes three mistakes, viz:
1. Neglects his own full time work;
2. Causes some deserving preacher
to go without work; 3. Injures the
afternoon church in the following
ways: Causes them to pay less.
This is one reason many fourth-time
churches are turning to the after-
noon service. A dear preacher-
friend of mine for the past five
years has been serving one of our
large full time city churches. A
few miles from this city is a town
(Continued on page 16)

COUGHS STOP QUICKER

by "Moist-Throat" Method



A COLD dries
or clogs the
throat's moisture
glands. Sticky
phlegm collects
... you cough.

Pertussin stim-
ulates these glands
to pour out natu-
ral moisture, "un-
clogging" them.
Throat moistens.
Phlegm loosens.

Your throat is soothed. Then—you
experience quick relief!

Over 1,000,000 doctors' prescriptions
for Pertussin were filled in 1 year, ac-
cording to the Prescription Ingredient
Survey issued by American Pharma-
ceutical Association. Get a bottle.

PERTUSSIN
"MOIST-THROAT" METHOD OF
COUGH RELIEF

FOR BETTER TEACHING IN 1936

Select your lesson helps...

Points for Emphasis, 1936

(Size 3 1/2 x 6, 1/4 in. thick)

Hight C Moore

A compact pocket-size manual going straight to the heart of
the Sunday school lesson. Filled with wise counsel, spiritual
understanding, and Christian helpfulness. Quantity prices
make it available to every organization. Nineteenth volume.
Twenty-five copies, \$8.00; fifty, \$15.50; hundred, \$26.25.
Carriage extra. Single, 35 cents, postpaid.

35c

Peloubet's Select Notes, 1936

\$1.90

For teachers and pastors who want sufficient background
material on the Sunday school lessons, no other commentary
abounds in such wealth of historical and research matter as
Peloubet's Select Notes. Postpaid, \$2.00. (W-1)

The Teacher's Guide for 1936

\$1.50

James R. Kaye

In his lesson notes the author has treated at length all the subjects bearing on the les-
sons. These render great assistance to the teacher in unfolding the lesson. They enable
one to follow the movement with ease and to place the hand at once upon any of its di-
visions. Postpaid, \$1.65. (D-12.)

Tarbell's Teacher's Guide, 1936

\$1.90

The author keeps pace with the times. There is a freshness of illustration and efficiency of
teaching, a wealth of new suggestions throughout. With many illustrations, maps, dia-
grams, and so forth. Postpaid \$2.00. (R-2.)

Snowden's Sunday School Lessons, 1936

\$1.35

He makes the lessons interesting and human, discloses the character weakness or strength,
indicates for students places where such judgments may apply to themselves, and sug-
gests for discussion further live topics. (M-1.)

Biblical Backgrounds

\$3.75

J. McKee Adams

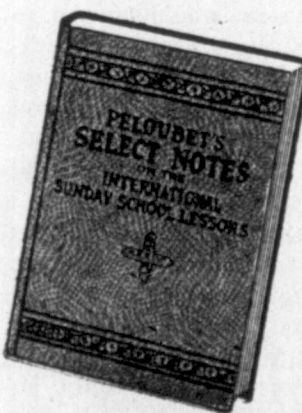
This splendid book is unique in that it can be commended
to the layman, minister and teacher alike. In this detailed
outline of history, cultures, customs, and races, one will
find a summary of what civilizations have contributed to
Christianity. After reading this volume you feel like you
know the biblical lands and Jesus better.

In the Steps of the Master

\$3.00

H. V. Morton

Taken all in all, this is one of the most delightful, as well as
one of the most informing, of the many recent books about
Palestine. The author's guiding principle was to follow the
routes and journeys of Jesus, so far as it is possible to chart
them, and bring together the rich history and associations of
the places visited and the shrewd observation of present
conditions. (D-2.)



BAPTIST BOOK STORE
500 EAST CAPITOL ST.
JACKSON, MISS.

A. E. JENNINGS AND MEMPHIS HOSPITAL

By Ralph L. Millett

He once owned 20,000 acres of land and was reported to be worth two and a half million dollars.

Now, to quote him in his exact words, he isn't "worth a dime."

And, believe it or not, in this Christmas season of 1935 he is the happiest man in Memphis.

Of course, if you have been here a long time, you probably have guessed his name.

It is Epsie Jennings, chairman of the Executive Board of Baptist Hospital.

Mr. Jennings lives at the hospital. He eats there, he sleeps there, he spends his spare time there, visiting the sick, speaking a word of encouragement to some nurse or interne—sympathizing with and seeing to the wants of thousands who have turned to him in their hour of sickness and want.

Loss of money hasn't embittered Epsie Jennings. It has made him happy because it turned all his activities to service—serving others—many of whom wouldn't have been served if it had not been for him.

No wonder he is happy. He isn't worried over the price of cotton, the rise and fall of the stock market or the signs of inflation.

Fickle Fortune

Even the weather—which once cost him \$600,000 in a single season—doesn't worry him. He doesn't have to go out of doors. All his interests are under one roof and he is warm in the winter and cool in the summer.

Once Epsie Jennings sold his staple cotton before it was grown for 52 cents a pound. Bankers congratulated him. It was war time. Then the rain fell. His crop was short and inferior in quality. He couldn't deliver without buying cotton from other planters. The cotton he bought cost him \$1.03 a pound. Then the price of land fell and Epsie Jennings was a ruined man financially—the only planter your correspondent ever heard of who went broke on an advance in the price of cotton.

After three years operation the Baptist Hospital, also hit by the World War, had decided to close its doors on Jan. 1, 1915. At that time Mr. Jennings was "well to do" and making money. He stepped in, assumed bonds and debts amounting to \$132,000.

In 60 days the Hospital was on a paying basis and it has not had an operating deficit from that day to this.

Always with him was his friend, Will Dockery, and in 1917 they decided to advance the money and build a \$250,000 wing so the hospital could meet the needs of the community and do more charity work.

They put up the money in advance of a money-raising campaign to be staged in Memphis in 1918. In this campaign \$270,000 was subscribed and \$250,000 paid.

In 1920 there was a second campaign for a million dollars. It resulted in pledges of \$1,362,000, of which \$1,000,000 was paid.

In 1927 the physicians and surgeons annex was built so the hospital would have an assured income to finance its expanding charity work and not have an annual deficit to be met by a series of campaigns for funds.

Today the institution Mr. Jennings took over when it was about to close its doors in 1915 has assets of 2 1-2 million dollars and its total indebtedness is \$68,000.

Today Mr. Jennings' dream is coming true—the dream of a great institution free of debt and with an assured income to devote to the charity work.

Epsie Jennings and his associates are pledged not only to the most economical administration of finances but every dollar that is left must be given to charity.

Of course Epsie Jennings is happy.

Isn't he the virtual head and heart of an institution that has more patients and gives more to charity than any Baptist hospital in the world?

Doesn't this institution care for more than 5,000 charity patients a year—more than 20 per cent being little children?

"Inasmuch as ye have done it unto the least of these—"

No wonder that happy tears come to the eyes of Epsie Jennings as he thanks God for His Son on this Christmas of 1935.

—Press-Scimitar.

MINISTERS WHAT WILL YOU DO ABOUT IT?

(Continued from page 15)

which has a good fourth time church which pays \$25.00 and better monthly. This preacher consented to give them one afternoon a month and they called him, promising him ten dollars a month. Sarcastically that's what I call helping a church—go backward. Oh, well we all make mistakes, but brother this is a serious one.

The pastor doesn't have time to associate with his people and learn them. I have learned during my brief ministry that you must work with and know people if you expect to accomplish anything with them. You may be a great preacher but you can't do much good going to a church and preaching one afternoon a month and spending an hour with them. There are plenty of good ministers who could give these people fourth time morning and evening services, and if full time pastors would realize this our churches would not be so undeveloped, and there would not be so many unemployed preachers. Brethren, I'm talking from experience. I'm just as guilty as some of you are, but I'm going to be more considerate of God's churches and ministers another year.

Now for the second reason that I gave. We want more money. Brother if full time work is not supporting you, then there is something wrong with you, the church or your predecessor, possibly all three. Taking afternoon work will not help you in the long run. What you need to do is to teach and preach "Discipleship, Stewardship

and Missions." If the church is not paying enough conduct a stewardship revival, using that wonderful book that Dr. A. F. Crittendon made possible, "Baptists Working Toward A World Program." The reason that the church is falling down is because we preachers have fallen down. If you leave a church paying less than it was paying when you took it you are burning your bridges behind you.

Another mistake that is prevalent among the younger preachers is this: Cheapening the Gospel in order to get work. A recent illustration of which I have positive evidence will explain what I mean by cheapening the gospel. A certain small town fourth time church was paying \$30.00 monthly. They gave up their pastor and called another who was willing to serve for a free-will offering (did you know that we still have some free-will Baptists?) which means from five to ten dollars monthly. That's another example of helping a church—go backward. That church failed to realize that a certain part of their income belonged to God regardless of who the pastor is or whether they have one or not. May God help that church and may that preacher realize that God was talking to preachers too when He said "Whoever a man soweth that shall he also reap."

Any preacher can lead a people to pay less but it takes one who is closely connected with God to lead people to do their duty again after they have been led backward.

Ministers, what are you going to do about it? "He that knoweth to do good and doeth it not to him it is sin."

Thomas F. Stroud,
Weir, Miss.

NEW YEAR MEDITATIONS

The old is gone, the new is here:
Our God has borne an infant year,
Whose bosom swells with blessings rare
For all His faithful children fair.

The Mighty Maker smiling stands,
And shifts the earth with feeling hands:
He guides us true with perfect sway,
And gives to each his wonted way.

He gives the time, He lends the might,
And vision opens to feeble sight
For moving mountains in the world,
Till all may see His cross unfurled.

Though naught can man alone produce,
The hand of God can introduce
In faithful soul the power to do
Great wonders known to chosen few.

Let gold and gems and tinsel show
Forever from our bosoms go;
For raving jaws of tyrant greed
Would swallow all the orphan's need.

With skillful hand and glowing heart

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Let each a holy journey start,
To fill the hands and hungry soul,
And point the erring to the goal.

A firm resolve is worthy stuff
That finds and trims the diamonds rough.

Perhaps we'll ne'er accomplish all
For which our resolutions call;

But if we tread the righteous way,
And lead the blind to seek the day,
By life, that clears away the dross,
We'll honor Jesus' rugged cross.

—Mark Lowrey.

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